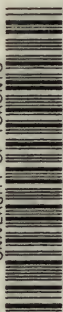


UNIVERSITY OF TORONTO

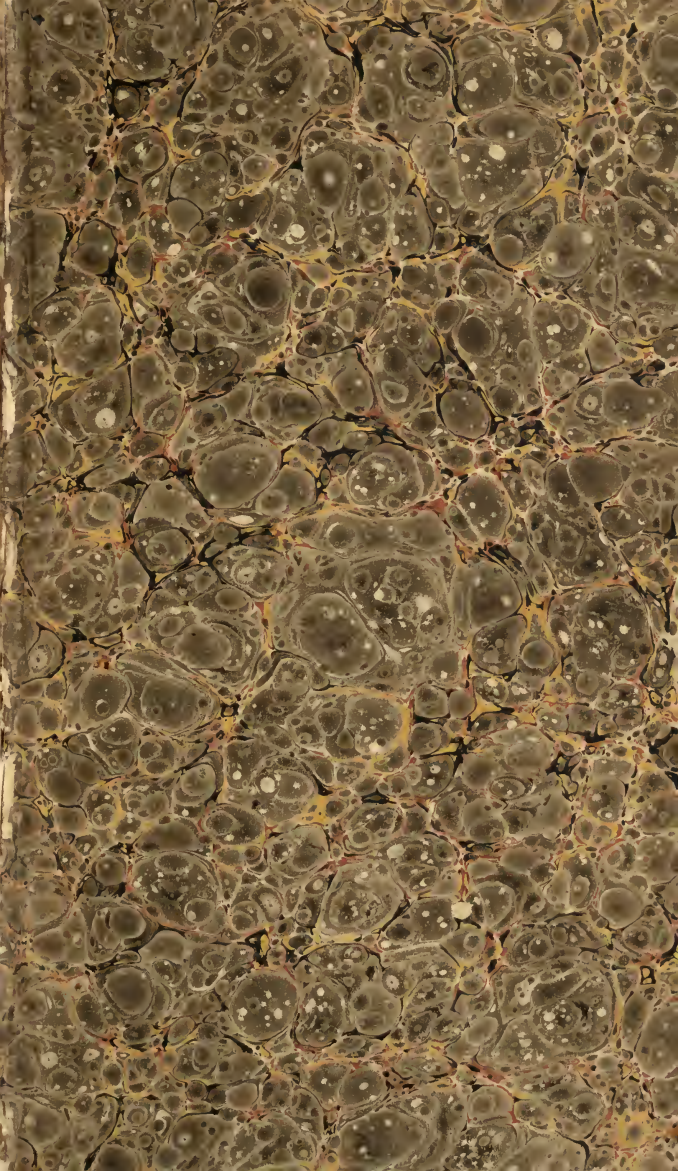


3 1761 01267055 0



Presented to
The Library
of the
University of Toronto
by

The Harris Family
Eldon House,
London, Ont.





E. Ronalds -

THE
BIOSCOPE,

OR

DIAL OF LIFE,

EXPLAINED.

TO WHICH IS ADDED,

A TRANSLATION OF ST. PAULINUS'S EPISTLE TO
CELANTIA, ON THE RULE OF CHRISTIAN LIFE :

AND

AN ELEMENTARY VIEW OF GENERAL CHRONOLOGY ;

WITH A PERPETUAL SOLAR AND LUNAR

CALENDAR.

BY

THE AUTHOR OF " THE CHRISTIAN'S SURVEY," &c.

LONDON :

PRINTED FOR WILLIAM MILLER, ALBEMARLE STREET.

1812.

THE DAYS OF OUR AGE ARE SEVENTY YEARS.

Psalm, xc. 10.

HOW OLD ART THOU?

Gen. xlvii. 8.

WALK CIRCUMSPECTLY, REDEEMING THE TIME.

Eph. v. 15, 16.

648971

14 1 57

BV
4501
P45
1812

TO
THE BIOSCOPE.

Go DIAL! measure of our years,
Measure of earthly hopes and fears;
And, in Thy friendly purpose bold,
Thy plain and artless tale unfold.
In Thee no subtlety we see;
Clear is the truth that speaks in Thee;
Truth, such as may at once impart
Conviction to the guileless heart.
To each, Thy various office lend:
REMEMB'RER, MONITOR, and FRIEND.
Let *past* experience serve, to guide
The *present* moments as they glide;
And point them to that *future* goal,
Where Heaven may take the passing soul.



PRELIMINARY CHAPTER.

“ *How Old art THOU?* ” was a question addressed by a great king to an ancient patriarch ; and it drew forth that memorable judgment upon *a long life*, which is known to every one who is acquainted with his Bible.

Although this question would be esteemed a very uncourtly one, in modern times, for one person to ask another, it is nevertheless one of the most momentous, for every individual to address frequently and seriously to himself ; because, unless we frequently ask ourselves this question, so as to live under a continual sense of *the fact* which must supply the answer, it will be hardly possible for us always to maintain that correspondence between our *minds* and our *years*, which the

laws of our moral being require, and suppose; which depends altogether, upon the degree of attention we *habitually* pay, to our *progress in time*.

If we fairly consult our experience of human nature, either in ourselves or others, we shall presently perceive, that although the progress of life is rendered, by God's ordinance, most regular and uniform, yet the concern which the mind takes in that progress, is most irregular and contradictory. For, the propensity to inquire "*How old am I?*" which we all discover, with so much alacrity, in the outset of life, commonly slackens as life advances; and when it is declining towards its end, we would willingly abstain from the inquiry altogether: just as if the circumstance which gave life its importance, stood somewhere in *the middle* of its course; which being passed, our interest in the progress of life passed also. Whereas, it is most certain, that the circumstance which alone gives *real* importance to life, stands always *at the end* of its career; so that, until we shall

have reached that circumstance, the question "*How old am I?*" ought to engage our concern more and more every year, and not cease to engage it, until years and bodily existence have passed away together.

In the first ascent of life, we are apt to ask ourselves, "*How old am I?*" with so much overweening eagerness, that we seldom take time for making a sound reflection upon the answer. In the descent of life, we do not care to ask ourselves the question at all, and consequently, we have no answer to reflect upon. In the ascent, we press forward upon time, and prematurely assume the consequence and fruits of years. In the descent, we hang backward from the current of the stream, and persuade ourselves that we still retain the privileges, if not the ornaments, of youth. In both cases, the gradual and orderly process of nature is violently opposed by the irregularity of our minds; our thoughts become dissociated from our years; and hence arise, so frequently, those two un-

seemly characters in human life, presumptuous youth, and trifling old age.

But the difference is great between the two ; for, presumptuous youth may, by the indulgence of time and the intervention of reflection, correct its failing, and terminate in a venerable old age ; whereas trifling and worldly old age has very little prospect of a change from the counsels of reflection, and still less from the indulgence of time.

Nothing can be more prejudicial to our mental interest, or more derogatory to our moral dignity, than the discordance which is thus produced between our *minds* and our *years*. This it was, that called forth that severe, yet not ill-founded, sarcasm of the poet :

—“ All mankind mistake their time of day.

Though grey our heads, our thoughts and aims are
green.

Like damaged clocks, whose hand and bell dissent,
Folly sings *six*, while Nature points to *twelve*.”

This, surely, is one strong motive, for endeavouring always to preserve a just pro-

portion, and balance, between the tenour of our thoughts, and the number of our years.

But another, and a far more weighty, argument for that practice, arises from a due consideration of the *average quantity* of human life.

The average measure of human life, is set at SEVENTY YEARS. In evidence of this important fact, we have the testimony of Moses, in the ancient church of God; of Solon, and Hippocrates, in the ancient heathen world; and it is confirmed to us, by the universal experience and suffrage of all the succeeding generations of mankind.

Now, it is natural for us to inquire *two* things: first, *Who* fixed that average? secondly, *Why* that average was fixed?

To the first question, the answer is obvious and immediate: it was fixed by HIM, who gave the life.

Again, if we ask, *Why* HE fixed that average; *Why*, out of all the possible proportions of time, exceeding that measure, HE should have determined the average allowance of human life exactly to *seventy*

years, the answer is equally obvious : because HE deemed it *sufficient*.

But, *sufficient* is a relative quality, relative to some *end* or *purpose* to which it *suffices*. What, then, was the end or purpose, for which the Giver of life deemed *seventy* years of life, more or less, to be *a sufficient measure* for man ?

To answer this question, we must ascend to the contemplation of those purposes of God in creation, which are rendered cognizable by our capacities. The *design* of God, in producing this created universe by His power, His wisdom, and His goodness, constitutes what we denominate *the WILL of GOD*. In this visible part of that great work, the will of the Creator is accomplished by *two* different kinds of *agents*, formed by Him for their several and distinct uses : the one, *necessary agents* ; the other, *moral agents*.

Necessary agents perform the will of their Creator, *necessarily*, by an exercise of His own power operating in them ; and continuing uniform and equal, as they were at first put into action by Him. It is thus

that planets revolve in their orbits ; light is transmitted from the sun ; winds impel the clouds ; rains descend to the earth ; dews rise into the air ; seeds unfold their plants ; birds, bees, and all animals, fulfil their functions, and display their various admirable instincts. In these, and every other action, where the agent is not a *moral* agent, the action is determined *necessarily*, by the attributes of the Creator himself ; and, consequently, the action in all those agencies is perfect, being the act of the Creator ; and is as perfect at the first, as it is at any subsequent period. The planets moved as exactly, the rains fell as truly, the seeds produced as completely, the birds, bees, and all animals, exercised their instincts as excellently, on the first day of their creation, as in this late period of the world : no previous trial, no exercising, or apprenticing, was requisite, to make them execute, *with certainty and precision*, the purposes for which their Creator had brought them into being.

But, with respect to moral agents, the case was far otherwise; the nature of the agency for which they were designed, was essentially different. *Moral* agents were formed to accomplish THE WILL or *purpose* of their Creator, not by any exercise of *His power* acting in them in the way of *impulse*, but by a *free, spontaneous, and affectionate co-operation* in His designs. The Creator intended, that His moral agents should give effect to His wise and gracious purposes, by the concurring action of their own wills, acting in harmony and concert with His. For that end, they were gifted by HIM with a separate *moral WILL*, or *principle of free-agency*, capable of determining their own actions; they were made acquainted with *the rule of HIS SUPREME WILL*, by which He designed that their own wills should be regulated and determined; they were furnished with powers of *understanding* and *reflection*, with sentiments of *hope* and *fear*, to influence the determination; and in that exalted and blessed alliance, he had pre-

pared, for these agents, the greatest perfection of happiness, to which it was possible their natures could attain.

But here was a lamentable difference between the *fitness* of the two agents for accomplishing the purposes for which they were respectively formed. The *necessary* agents, acting only by the perfect attributes of the Creator, necessarily and always accomplished his purposes, at first as well as at last; because there was in them a *secure* and *perfect* operation; that of His own will. But the *moral* agents, who were required to act immediately from themselves, by conforming their wills to the rule prescribed by His will; but who, at the same time, were free in power to depart from that rule, by inclining in other directions, contained within themselves a principle of *insecurity*, which was not in the former: as every man must recognise in his own nature. Though rightly directed at their first formation, and endowed with a *capacity* to preserve that right tendency, they did not possess *in themselves* a determined and uniform *inclination*

to the rule of the supreme will ; of which they were destined to be, not necessary and *mechanical*, but moral and *self-determining* agents. The consequence was, *that their agency failed*. Not casually, or of necessity, but by a criminal and unfaithful desertion of the powers by which it might have been fulfilled. *Their wills* became adverse to THE SUPREME WILL, *which ALONE must govern*. That failure introduced *disorder* into the creation ; a disorder, offensive to the Creator, because counteractive of His purpose ; and the agent, thenceforth, became obnoxious to all the possible effects of his infinite and tremendous power.

But His infinite goodness, foreknowing the evil, had, from the first, provided a remedy against it, that He might “ *display His mercy upon all*.” That practical evidence, of the *innate insecurity* of these moral agents, having so far demonstrated their imperfection, and humbled their pretensions, “ *that no individual could exalt himself* ;” God contrived a dispensation, of the most stupendous and comprehensive benignity, (that

of THEIR REDEMPTION, through His Son our Lord JESUS CHRIST,) for *reinstating* them in their original condition, and *restoring* to them all the privileges which they had forfeited by their failure. He gave them a more distinct, enlarged, and impressive rule, for determining their wills; (first, in His LAW, and afterwards more particularly in His GOSPEL;) He administered to them an increase of powers, peculiarly adapted to the nature of *free-wills*, (by means of the *co-operating* succours of His HOLY SPIRIT,) for enabling them to reduce their wills into a *conformity* with His sovereign will; He condescended to reveal to them the *common interest* which they shared with HIM, their Creator, in fulfilling His *ultimate scheme* in the creation; He urged them above all things, to acquire, and establish in themselves, an *habitual disposition* of conforming with His supreme and eternal laws, as being indispensably necessary for rendering *sure* and *complete* the agency which will be required from them in that *ultimate scheme*; (which will

consist, in *the final application, and employment, of the several moral agents, after their wills shall have once acquired a settled, and sufficiently fixed, bias towards the will of their Creator;*) and He assigned them an average measure of life, limited to SEVENTY YEARS, more or less, as a measure of time amply sufficient for acquiring *that disposition of conformity.*

If the will, instructed by the reason, guided by the judgment, and admonished by the conscience, acquired no such habitual disposition, in any degree, within *the allotted time*, it was well known to the omniscient Creator, that the moral agent would *never* answer the gracious purposes for which He had finally intended him; and that his remaining any longer *here*, was wholly unnecessary, he having wasted and exhausted the powers assigned him for prosecuting his moral perfection. If, on the other hand, the disposition was, *in a certain degree; known to the Creator*, well established and confirmed, his end was answered; it was needless that he should be left any

longer *here*, since God himself would *finish* and *complete* what remained to be done, in *another stage of existence*.

The SEVENTY YEARS of life, are therefore assigned to man, as an allowance of time, *sufficient* for establishing in his will, *an habit* of conforming itself to the MANIFESTED WILL OF THE CREATOR; which habit being once acquired, he will be able hereafter to fulfil, and execute, *a perfect agency*, when that great stage, or period of the creation shall be arrived, for which he is here upon trial, and in training. The perfection for which he is designed, can only be acquired *by degrees*, and by a continuance in the same course of action for a definite term of time. Exercise and practice are indispensably necessary, for creating habit; and *habit*, is all that the Creator looks for from His moral agents, in this their period of *imperfection* and *preparation*. By a fundamental law of this part of His universe, a continuance, for a certain time, in any one course or direction, produces a *facility*, or *fixed tendency*, which fixed tendency is called *habit*; either

towards the rule of action, or in opposition to it. And, by the same law, habits once contracted, may be subdued and overruled, by contrary habits resolutely superinduced upon them. If a *conforming habit* is once established, in a sufficient degree, the agent is removed; and is "*made perfect*," by some unknown act of divine confirmation, subsequent to his removal.

As, therefore, such moral agents as *man* indispensably require a preliminary interval of *exercise*, before they can become *sure* agents for God to introduce, and employ, in a state of perfect existence and society; we plainly discern these *four* things. First, that the first state of such an agent, under a government of wisdom, must be a state of *probation* or of *training*. Secondly, that he must be placed *apart* from perfected agents, so long as he is under discipline; that his imperfections may not communicate their evils to the perfect parts of the creation. Thirdly, that such a separated state, must of necessity abound with a great intermixture of *good and evil*, and with a

very general appearance of *confusion*, resulting from the various and conflicting conduct, of the various moral agents who are under trial. And, lastly, that such a state of *trial* can only be an *elementary*, or *incipient* state, conducing to another, which is the *principal* and *final* one for which they were originally designed. Now, if we add to these considerations, that of the momentous *fact*, that WE, OURSELVES, are *now* living in such an elementary or incipient state, conducing to a principal and perfect state; that an average measure of SEVENTY YEARS, more or less, is allotted to us, *to qualify ourselves* for that state; and that our final participation in it, or exclusion from it, depends, really and absolutely, upon the use we shall have made of that *preliminary allotment of time*; it will need no great sagacity to discern the importance, above all things, of *applying that measure*, precarious at the best, *to THE END for which it was allotted*.

We cannot, therefore, exercise ourselves with too much activity and diligence, in

contemplating that average measure of time, and in considering its parts and nature. Such a practice will keep us always instructed in their true value; it will prevent us, on the one hand, from under-rating the parts with respect to the whole measure; and from over-rating that whole measure, with respect to the infinite measure of existence which is to succeed. For, since SEVENTY YEARS, though amply *sufficient* for the end designed, supplies nothing for intentional and deliberate waste, we must economize, and wisely husband, the particles of time which compose them. We must discreetly watch over those smaller parts of life; not as being of importance in themselves, but because they constitute the whole of the term assigned us, for fixing the quality of the life which shall follow. Again, since those SEVENTY YEARS conduct us immediately into another stage of existence, which has no change or termination, we must be careful not to attach to the former, an opinion of *importance*, which belongs only to the latter. For, “the oldest

“men,” says the experience of the late Archdeacon Paley, “when they look back
“on their past life, see it in a very narrow
“compass. It appears no more than a
“*small interval cut out of eternal duration,*
“*both before and after it:* when compared
“with that duration, as nothing*.”

We are not however to imagine, that *seventy years* is a quantity of time, necessarily requisite for a moral agent to acquire a secure tendency towards his perfection, supposing the inclination of his will to be originally, and always, *right and sure*; for then a shorter period might have sufficed: but it is a measure, largely and liberally allotted by God, with allowance for much delay and aberration, provided the tendency of the agent be, at length, decidedly and steadily determined, *towards the rule of his perfection.*

This being the case, it becomes our highest, and most manifest interest, to know, and to observe well, our *actual station*

* Sermon xxxi. p. 463.

within the average measure of life ; to consider the *true relation* which our actual station bears to the *averaged end* ; to impress our minds with a conviction of the *uncertainty* of our ever reaching that end ; and, to ascertain the *degree of habit*, which we have already acquired, of conforming our wills to the governing will : which is the *sole end* for which we are placed in this part of the universe, and indeed the only reason why we were created at all.

Awakened to such a contemplation as this, the mind at once views TIME, under all its relations ; by the united action of its *reflection*, its *memory*, and its *forethought*. By these, it dwells upon the consideration of *time present*, *time past*, and *time future*. It sees them in all their bearings ; it compares the past, and applies the rule of the comparison to the future ; and it at length becomes practically sensible of the extreme value of those fleeting particles, which we constantly denominate *now*, and which pass away continually, like the sands in the hour-glass, until all are exhausted.

These are, doubtless, great and awful truths; and the mind, once brought to recognise them, cannot fail to draw all the inferences, the principal of which have been here sketched out. But it is a fact not to be disputed, humiliating as the acknowledgment of it may be; (the author, for one, has often experienced it in himself;) that the noblest practical truths, and the most powerful demonstrations in morals and religion, however laboriously and triumphantly established, lie too commonly neglected, and *unapplied*, upon the page which gave them light: the inertness of our common nature, like the indolence of a relaxed or exhausted stomach, requiring to be roused, from time to time, by some pungency of novelty; and refusing to take the benefit of the most nutritious aliment, unless excited by something new and artificial in the vehicle or savour. Thus it is, that parable and allegory have, in all ages, been found capable of stirring the mind, even when the powers of eloquence and demonstration have failed of all their effects.

It is not, that we stand in need of any *instruction*, to teach us the value of time, and the importance of balancing our minds and our years. Of that, we have an ample store; both in the writings of wise and ingenious heathens, and in those of enlightened and faithful Christians. The two little tracts, by two heathen philosophers; that *upon Old Age*, by Cicero, and that *on the Shortness of Life*, by Seneca; abound with truths, both of statement and argument, upon that subject, which are sufficient to make most Christians blush. And the numberless treatises of our own Christian philosophers, hold out to us, at every page, truths of authority and power, sufficient to startle every Christian, upon the same momentous article: the CORRESPONDENCE, *which ought invariably to be maintained between our THOUGHTS and our YEARS, in our progress through life.*

But, although we are in no want of *instruction* for that end, we are plainly in want of something, to excite and encourage us *to use* that instruction; *something*, which may

constantly remind us of the perpetual lapse of time, and of the important change which that perpetual lapse is perpetually producing in the circumstances of our present being ; *something*, which, instead of leaving us to the mercy of our own reflection, whose indolence and infidelity are but too well demonstrated, may seize upon, and fix our attention, by some powerful and *sensible* impression.

To supply an auxiliary of this nature ; simple in its construction ; convenient in its form ; intelligible in its design ; easy in its use ; clear in its indications ; sure and immediate in its effect ; by means of which, the due correspondence between our minds and our years may, at any moment, be ascertained, confirmed, or restored ; and by that means, any failure in the exercise of *our agency* be presently redressed ; the scheme of THE BIOSCOPE was first imagined ; and it is now offered, after an experiment of some years, to the closets and the studies of the serious and the wise. It pretends not to *add any thing new* to the store

of *moral instruction*, which has been so richly poured out upon us by the labours of those, whom God has raised up, in different ages, for lights to guide our course; it only pretends to *contribute a means*, and to *furnish an occasion*, for *applying that instruction*; and, as a GENERAL REGULATOR, to render it easy for *the mind*, to keep always an even and measured pace with *the years of life*, so that it may always find itself at its natural post in time, whenever its agency shall be called for: in order that, “when its
“ Lord cometh, He may find it watching.
“ For, blessed are those servants, whom His
“ Lord when He cometh shall find so doing:
“ and if He shall come in the *second* watch,
“ or come in the *third* watch, and find them
“ SO, BLESSED ARE THOSE SERVANTS!”

How far these pretensions may be justified, must appear from the following *Description* of the Dial, and explanation of its *Use*.

DESCRIPTION
OF
THE BIOSCOPE.

THE BIOSCOPE is a dial, or scale, consisting of seven-eighths of a circle, and divided into *seventy degrees*, answering to the average number of the years of human life; which average number, as we have seen, has in all ages been set at SEVENTY YEARS.

The seven decimal divisions of the scale, which represent the seven decimal divisions of life, are characterized by certain *qualities*, which will be found to belong, properly, to some part, or other, of each of

those seven divisions or periods, in their order and progress, viz.

1. CHILDHOOD.
2. YOUTH.
3. MANHOOD.
4. VIGOUR.
5. MATURITY.
6. DECLINE.
7. DECAY.

Of the years to which human life may attain, over and above the average measure, no account is taken; for the following reasons:

1. Because it is designed to take a rule, which shall be of the *most general* application.

2. Because no average can be formed of that excess: "*Omnium ætatum certus est terminus, senectutis autem nullus certus est terminus.*"—"Every age," says Cicero, "has its certain end, except old age; which has no certain end." It is, there-

fore, necessary to abide by the general average.

3. Because, as the Psalmist pronounces, they “*are but labour and sorrow* ;” being very few in number, passing soon away, and most commonly yielding an evident proof of the smallness of their profit.

4. Because, as Bishop Taylor observes, “*very old age is but a longer sickness* ;” or, as Seneca speaks, “*an incurable sickness—senectus insanabilis morbus est* :” a multiplication of the infirmities incident to a decaying frame, and therefore rather to be placed to the account of *death* than of *life* ; being, more commonly, a *preliminary* of the dissolution which constitutes *the latter*, than a *true prolongation* of the powers which are essential to *the former*.

5. But, lastly and chiefly, because the moral effect of the instrument will be most efficaciously shown, by the *sensible demonstration*, that we have outlived the average measure of our lives ; and by finding, on looking upon THE BIOSCOPE, that we have

outlasted its functions, and have no longer any concern in its indications.

The space, between the two extremities of the scale, is marked by ETERNITY; that stupendous state, which preceded the origin of our being, and which will immediately follow the termination of its present temporary condition. And the dial begins and ends upon the verge of ETERNITY, because human life begins from *eternity past*, and ends in *eternity to come*.

From that point, a celestial effulgence appears to be emitted; and because the lightsomeness and glee of infancy displays so lively and affecting an evidence of the divine brightness from which it springs; and because we are humbly to hope, and to believe, that the gloom of age will finally merge and settle in the same divine brightness; the rays of that effulgence are represented as diffusing their lustre, equally over the *beginning* and *end* of life; thereby contrasting the clouds, and storms, which more or less attend the *middle stages* of every human life.

Lastly, a MOVEABLE INDEX is affixed, which may be directed to any degree marked upon the scale.

To the dial, thus disposed, the name of BIOSCOPE has been assigned, as a term simply and clearly expressive of its design ; being formed from two Greek words, BIOS, βίος, signifying *life* ; and SCOPEO, σκοπεω, to *observe*, or *survey*. For, as the name of HOROSCOPE—ὥροσκοπος*, was anciently given to a scale, formed to show the number, and the progress, of the *hours* of the day ; there seemed a strict propriety in calling, by the name of BIOSCOPE, a scale, designed to exhibit *the general measure, and progress, of THE HUMAN LIFE*.

* Note. Hardouini in Plin. Hist. Nat. ii. c. 64. et Steph. Lex. Græc. tom. iv. col. 789.

THE USE
OF
THE BIOSCOPE
EXPLAINED.

1. BY *the use* of the Bioscope is meant, not its mechanical use, which is too plain to need any explanation, but *the moral, and practical use*, which a regular and continued attention to its simple mechanism is abundantly able to afford. And in order to exemplify that use, and to render it familiarly apparent, I shall lay before the reader some of the reflections, which a continued observation of its indications has already suggested; leaving it to him to extend and multiply them hereafter, by the exercise of his own meditation. These reflections I

shall endeavour to detail, as they have occasionally risen in the mind; observing, at the same time, as much order in the arrangement, as the nature of the subject will permit.

2. And first: If I mistake not, the aspect of the dial alone, presented for the first time to a mind capable of any serious reflection, must awaken some *new* and *unexpected* sensations. That unfinished circle, representing to our view the utmost averaged measure of time in which we can have any *personal* concern in the affairs of this earth; sending the memory back to the beginning of life, and the imagination forward to its termination; exhibiting a discernible *end*, and that end in immediate contact with ETERNITY; that aspect, alone, must of necessity work a strong effect upon any ingenuous and contemplative spirit, even before we proceed to consider the *particular uses* to which it may be applied. For,

Should not THE DIAL strike us as we gaze?

Portentous as *the written wall* which struck,

O'er midnight bowls, the proud Assyrian pale ?
Like that THE DIAL speaks, and points to THEE :
“ O MAN, *thy kingdom is departing from THEE !*”
Its silent language such ; nor need'st thou call
Thy Magi, to decipher what it means.

3. But if, from this general survey, we proceed to direct the index to that particular degree upon the scale, which answers to the actual year of *our own age*, a new, and a livelier interest, will be immediately awakened ; for, in beholding our *present* station on the dial, we instantly, and in the same view, discern all the *past* and *future* of our earthly being. And although that perception, to be of any moral effect, must be an act of the mind itself, yet we shall be sensible, that the mental vision will be very powerfully assisted towards that act, by the visible figure presented to the sight.

4. And here we may observe, by the way, that in pointing the index, no prevarication can possibly avail us ; no temptation can prompt us to that monstrous and despicable folly, the *concealing* or *falsifying* our true age. For, who would dare to

direct the hand to a *false* point? False with respect to his own intimate knowledge, and false also with respect to the corresponding scale, in the knowledge of God? There is, therefore, no escape from the authority of truth; and whether we point the hand or not, the eye, both of body and mind, must instantly discern the point at which it *ought* to stand.

5. From our respective stations upon the dial, it will behove us to make all those salutary and momentous observations, all those pregnant and various reflections, which good sense, fidelity of reason, and an enlightened knowledge of the prospects of our BLESSED RELIGION, will abundantly suggest.

6. Like a traveller, who has gained some high and commanding stage upon his journey, from whence he is able to take a distinct review of all the country he has traversed, each of us will be able, at the conclusion of each year of our lives, to look back, from our new station on the dial of life, over the whole road we

have already journeyed ; and to revive in our recollections, by means of the chain of points which we discern in the distance, a thousand instructive impressions, which might otherwise have escaped the most active efforts of the memory.

Such comprehensive views the spirit takes,
That in a few short moments we retrace,
(As in a map the voyager his course,)
The winding of our way through many years.

7. From the division of the scale which we have just completed, we shall naturally direct a curious eye *forward*, over the unknown and unexplored track, which lies immediately before us ; and in which we must advance, without the smallest pause or delay. But here,

————— How dim our eye !
The *present moment* terminates our sight,
Clouds, thick as those on doomsday, drown the
next !

In this prospective view, all that we can

distinguish, is the extreme average distance to which we can advance; every intermediate object being totally concealed from our view.

8. But, though we are always able to discern, very distinctly, the great limit-mark which closes the *common-roud* of life; yet, our own individual progress may be interrupted, and arrested, at any one of the intermediate points; and if that should be our case, we shall then be brought, by a sudden and immediate *traverse*, to that same great boundary of the scale, namely, ETERNITY. For,

By Fate's inviolable oath is sworn,
Deep silence where ETERNITY begins.

9. Thus the Bioscope divides itself into two parts; answering to the *time past*, and the *time future*, of life; which parts are always varying their proportions, because they are always divided by the *moveable* and *advancing index*: whilst the moveable index itself represents that constantly fleeting im-

pression which we call *now*, in which alone consists the mode of time that can properly be called *present*.

10. Of these three times of earthly existence, it is absolutely requisite that we should form a true and just estimate.

11. "Life," observed Seneca, "is divided into *three times*; that which *is*, that which *was*, and that which *will be*. Of these, the shortest is *present time*; it is indeed so short, that it has appeared to some persons to have no existence at all. For it is in continual passage; it almost ceases to be before we are well aware that it is; so that we at all times rather perceive it *to be gone*, than we at any time discern it *to go*." Hence we may reasonably affirm, that "*present time* is no other than the *perpetual passage of future time into past*."

12. Short, however, and fleeting as that particle of time is which we call *now*, and which alone constitutes present time, it is the only mode of time of which we can make *any real and positive use*. All our

enduring happiness, all the future objects of our hope, every prospect of final consolation and repose, depend absolutely, for their ultimate realization, upon the use we shall have made of these fleeting particles ; the sum total of which, must compose the record of our lives.

13. Upon which account, the same wise heathen, jealous of his property in them, was led to make this impressive remark. “ I am always astonished, when I see
“ people asking others to give them up
“ *their time* ; and when I see those who are
“ asked, so complaisant as to bestow it.
“ Both parties consider only the object for
“ which the time is asked ; neither of them
“ pays any regard *to the time itself* : just as
“ if *nothing* had been asked, and as if *no-*
“ *thing* had been granted. They are thus
“ deceived concerning the most precious
“ article of life, merely because it is incor-
“ poreal, and imperceptible to sense ; and
“ upon that account they imagine it to be
“ a very cheap commodity, or rather, an
“ article totally destitute of value. Whereas,

“ if any one could bring before his view
“ the whole measure of his remaining years,
“ with as much certainty as he can that
“ of the years which are already past, how
“ would that man tremble, who should
“ see but a few of them remaining? How
“ prudent, how sparing of them, would he
“ then become? It is an easy matter, to
“ economise and manage any thing of
“ which the quantity is *known* and deter-
“ mined, be that quantity ever so small;
“ but with what care and circumspection
“ ought that to be husbanded, which, we
“ know not how soon, may suddenly fail us
“ altogether?

14. “ No one can give you back your
“ *time*. Life will still travel on, towards
“ the point to which it first began to go.
“ It will glide forward, silently and imper-
“ ceptibly, without giving you any warning
“ of its velocity. Whilst you are busied, it
“ speeds away; until death at length ar-
“ rives, to which, whether you will or not,
“ you must needs submit.”

15. These reflections of the Roman moralist, on the infinite value of *present time*, are thus corroborated by our own great moralist. “ Life is continually ravaged
“ by invaders ; one steals an hour, and
“ another a day. One conceals the robbery by hurrying us into business, another by lulling us with amusement.
“ The depredation is continued through a
“ thousand vicissitudes of tumult and tranquillity ; till, having lost all, we can lose
“ no more.

16. “ Time ought, above all other kinds
“ of property, to be free from invasion ;
“ and yet there is no man who does not
“ claim the power of wasting that time
“ which is the right of others. An Italian
“ philosopher expressed in his motto, that
“ ‘ TIME *was* his ESTATE : ’ an estate, indeed, which will produce nothing without
“ cultivation ; but which will abundantly
“ repay the labours of industry, and satisfy
“ the most extensive desires, if no part
“ of it be suffered to lie waste by ne-

“ gligence, to be over-run with noxious
“ plants, or laid out for show rather than
“ for use.”

All sensual man, because untouch'd, unseen,
He looks on *time* as *nothing*.——

O Time ! than gold more sacred ; more a load
Than lead to fools, and fools reputed wise !

What *moment* granted man without account ?

What years are squandered, Wisdom's debt unpaid ?

17. All these important truths are brought into sensible demonstration, upon the dial of THE BIOSCOPE ; and are easily reducible from thence, into the common practice of life. For, let any one but persist, for some length of time, in a familiar and daily intercourse with this dial, having the index always pointed to the number of the actual year of his life ; and it will be morally impossible, that his mind should not contract some *habits* of reflection upon the nature and value of time ; most salutary for the future disposal of his life, and for regulating the correspondence between his thoughts and his years.

18. And, first, by the *habitual* use of the Bioscope, we shall be rescued from that almost universal, and pernicious, deception, which seduces us to regard life as *one continued* now, or present moment indefinitely extended. This is the grand illusion, by which our minds first become disunited from our years.

19. Under this illusion, which reflection seldom comes forward to dissipate, and which the objects and incidents of the world conspire so artfully to cherish, we glide through the greater part of life, without being at all sensible of its advance; and without being prompted to remark, the change, which is continually taking place, in our relative position between the two opposite extremes of life.

20. Our feelings, our tastes, our inclinations, our passions, continuing nearly *at par* during the greater part of that period of time, we are apt to suppose ourselves in *every respect* the *same* individuals; and so

perhaps we are, in every respect except in that *of time*. But that, unfortunately, is a respect which alters and determines the whole. For, since *life* signifies nothing else than *a limited quantity of time*, if we are very different individuals in respect of time, in every succeeding stage of our progress, we are very different individuals in that which constitutes our present *temporal* existence. And unless *the mind* is vigilant to remark that progress, it will remain stationary, while *the years* proceed. And the inevitable consequence must be, first, *disunion*, and afterwards, a continually increasing *distance* and *disparity*, between the two. It is, therefore, of the last importance, that we should constantly keep in our view that governing circumstance of our present being, under all its stages and modifications; and never suffer it to elude our attention.

21. This, THE BIOSCOPE will constrain us to do, in the most imperative manner; and, by that means, will dispel the illusion

which has been pointed out. The long and uniform *now*, (suggested by the continuity of sensible impressions, or, more properly, arising out of our inattention to the succession of those impressions,) which life appears to be, will become analyzed, and divided into its constituent parts; by an habitual attention to the scale, by its frequent inspection, and by its *annual rectification*. And, as the subdivision of an unity into its fractional parts, is a sort of multiplication; so, by reducing the general *now* of life into its component and successive particles of time, we shall multiply measures of time to our thought and apprehension; and, by that means, render ourselves experimentally richer in the most valuable species of property, which our present being is capable of acquiring. For, time well employed, is *secured*; time wasted, is *lost*.

22. Again we shall learn from it, both how to estimate, and how to economise, the rapid current of time; and how to avail ourselves

of *the whole of each succeeding year*, as it is passing over us.

That waning INDEX, as it measures life,
It life resembles too. Life speeds away
From point to point, tho' seeming to stand still.
The cunning fugitive is swift by stealth.
Too subtle is the movement to be seen,
Yet soon man's hour is up, and we are gone.
Reason should judge in all ; in Reason's eye,
That sedentary index travels hard.
But such our gravitation to the wrong,
So prone our hearts to whisper what we wish,
'Tis later with the wise than he's aware ;
And all mankind mistake their time of day.
E'en age itself.—So gentle life's descent,
We shut our eyes, and think it is a plain.

23. As each succeeding year, by causing the index to advance, continually changes the relative divisions of the scale ; that is to say, the measures of time *past*, and time *to come* ; an intimacy contracted with the instrument will render us habitually mindful, that a year is actually passing over us, which we must soon mark ; and, from observing the *latter division* of the dial to be

constantly and gradually *decreasing*, it will be impossible that a temper of caution and circumspection should not by degrees be formed, and at length finally established, in us.

24. That *sensible demonstration*, of the continual decrease of the forward division of the dial, must of itself impress us with a perfect conviction, that *our personal interest in the range of life decreases exactly in the same proportion*. And whoever has once received in his mind the impression of that great truth, will regulate by it the ardour of his affections, and the sallies of his imagination, with respect to all objects, whose importance is wholly confined within the limits of this *temporal life*. For who, that has once felt the full force of that *ocular demonstration*, will suffer himself to cherish disproportioned affections for the objects of this failing life, when he sees, that the index of his years has told out the greater number; and that it is now drawing his attention towards that terminating point, where it

must necessarily close its functions? Who, that has persevered for any length of time in habits of familiarity with this dial, and whose index is veering towards its end, can adhere to the perishing objects of life with the same eager tenacity that he did at an earlier period; which probably was then reprehensible, although it might be called natural; but which is now become positively reproachful, and ought therefore to be regarded as unnatural?

A soul immortal, spending all her fires—
Thrown into tumult, raptur'd or alarm'd,
At aught this scene can threaten or indulge,
Resembles ocean into tempest wrought,
To *waft a feather*, or to *drown a fly*!

25. But as much as it is necessary to watch over, and to estimate correctly, the several *parts of temporal life*, in relation to its *whole* average measure, so much also it is necessary to estimate, with equal correctness, that whole average measure, in relation to the *ETERNITY of duration* which is *to succeed*; in order that, while we are taking care not

to undervalue *the parts*, we may not be drawn into the equally pernicious error, of setting too high a value upon *the whole*.

26. "Man," says an eminent and admired writer, "is a creature designed for *two* different states of being, or rather two different lives. His first is short and transient, his second permanent and lasting. The question we are all concerned in is this, in *which* of these two lives is it our chief interest to make ourselves happy?—Every man, upon the first hearing of this question, knows very well which side of it he ought to close with. But, however right we are in theory, it is plain that in practice we adhere to the wrong side of the question: we make provisions for this life, as though it were never to have an end, and for the other life, as though it were never to have a beginning.

27. "Should a spirit of superior rank, who is a stranger to human nature, accidentally light upon the earth, and take a survey of its inhabitants, what would

“ his notions of us be? Would not he
“ think, that we are a species of beings
“ made for quite different ends and pur-
“ poses than what we really are? Must not
“ he imagine, that we were placed in this
“ world to get riches and honour? Would
“ not he think, that it was our duty to toil
“ after wealth, and station, and title? Nay,
“ would not he believe, we were forbidden
“ poverty by threats of eternal punishment,
“ and enjoined to pursue our pleasures
“ under pain of damnation? He would cer-
“ tainly imagine, that we were influenced
“ by a scheme of duties quite opposite to
“ those which are indeed prescribed to us.
“ And truly, according to such an imagina-
“ tion, he must conclude, that we are a
“ species of the most obedient creatures in
“ the universe; that we are constant to our
“ duty; and that we keep a steady eye on
“ *the end* for which we were sent hither.

28. “ But how great would be his asto-
“ nishment, when he learned, that we were
“ beings not designed to exist in this world
“ above THREESCORE AND TEN YEARS; and

“ that the greatest part of this busy species,
“ fall short even of that age? How would
“ he be lost in horror and admiration, when
“ he should know, that this set of creatures,
“ who lay out all their endeavours for this
“ life, which scarce deserves the name of
“ existence—When, I say, he should know,
“ that this set of creatures are to exist *to*
“ *all eternity* in another life, for which they
“ make no preparation? Nothing can be
“ a greater disgrace to reason, than that
“ men, who are persuaded of these two dif-
“ ferent states of being, should be perpe-
“ tually employed in providing for a life
“ of *threescore and ten years*; and neglecting
“ to make provision for that, which, after
“ *many myriads of years*, will still be *new*,
“ and still *beginning**.”

29. To discipline the mind, and to arm it against the illusion of this error, it will be advisable to exercise it, frequently, in contemplating large measures of time; measures, in which the utmost extent of human

* Spectator, No. 575.

life shall be presently absorbed and lost.

“ *Conferto nostram longissimam ætatem cum*

“ *ÆTERNITATE, et sic brevissima reperietur.*—

“ Compare our longest life with ETER-

“ NITY,” says Cicero, “ and you will per-

“ ceive, how extremely short it is.”—“ *Pro-*

“ *pone profundi temporis vastitatem, et UNI-*

“ *VERSAM complectere. Deinde hoc quod*

“ *ætatem vocamus humanam compara cum*

“ *IMMENSO ; videbis quam exiguam sit quod*

“ *optamus, quod extendimus.*—Represent to

“ yourself the whole compass of time,” says

Seneca, “ and endeavour to contemplate it

“ in its ENTIRENESS. Then, compare with

“ it that which we call *human life*, and you

“ will be sensible how short that is, which

“ so much engages our concern.”

30. It will be of the utmost benefit, to accustom the mind to retrace the revolutions of ages ; and the durations of empires, states, and dynasties ; to contemplate the measures of the different dispensations of religion, in their order and succession ; and, above all, to pursue the sublime and magnificent prospects which are laid open to

our expectations, and which are now rapidly advancing towards our experience, in the fields of PROPHECY. It will be salutary, to exercise it in those chronological computations, which are subjoined to this work ; to look down the years of this present century, whose chronological characters are there assigned ; and to reflect, that there is not *one* of those who now read this book, who will not have been called to account for his agency, long before the indications of that table shall be exhausted.

31. It will be of the greatest service also to remark, how many lives of men we unconcernedly turn over, in a very few pages, in many parts of history ; lives which, in their time, were as much animated with interest, crowded with incident, and tardy in their progress, as ours may now seem to be. To make ourselves dwell upon *some one life*, of which a connected record subsists, and on the particulars of which we may be disposed to enter with minute concern ; to identify ourselves with the individual ; to live his life over again with

him ; to follow him, step by step, through all his passages and vicissitudes, to the closing scene of death ; and then, to contemplate him, in his state of separation from life. Perhaps few such opportunities for this latter practice are afforded, as that, which is to be found in the long epistolary life, of the much admired, and highly estimable, Madame de Sévigné.

32. From such moral warnings, which may be abundantly collected from the stores of chronology and biography, we shall acquire at length a clear discernment, that the value of human life cannot consist in *any number of years* ; however much that number may surpass the average measure of life : the greatest attainable number serving only to demonstrate, with stronger evidence, how low and trivial in value human life is, if it be estimated only by *a rule of time*. Its value, therefore, cannot consist in *time itself*.

33. Now, that value consists, not in *time itself*, but in *the productiveness of time to an end*. So that, unless we take *that end* into

the account, along with *time*; and unless we suppose *the time of human life* to be actually *productive of that end*, no real value can possibly attach upon any measure of human life; since its utmost attainable length in years will be always in direct opposition to the natural tendency of man's desires, and to the nature of his noblest endowments.

Life has no value as an *end*, but *means*;
An end, deplorable; a means, divine.

34. What then is *the criterion*, by which we are to judge of the value of human life? I answer, *the end* which it yields. And where is that end to be found? At the end and termination of its course. From whence it will follow, that the true value of human life consists in *the result* which it shall be found to yield, *when it shall be completed*.

35. And this is so obviously true, even upon the most general principles, as to have been solemnly taught and inculcated even by the heathen philosophers. "*Vita*
"*nec bonum nec malum est, boni ac mali locus*
"*est.*—Life," says Seneca, "is neither a

“ good nor an evil in itself, it is only *the*
“ *place* where the qualities of good and evil
“ are acquired.”—“ *Nihil ad rem refert, quo*
“ *loco desinas; tantum bonam clausulam*
“ *imponere.*—It is of no consequence,” says
he, “ in what part of that place you stop,
“ only secure to yourself *a good conclusion.*”
Wherefore Aristotle’s rule may be well
applied here: “ The *end* ought to be
“ more an object of our regard, than that
“ which is only instrumental to the end.”
Which axiom is but the echo of that more
ancient dictate of wisdom; “ Better is
“ *the end* of a thing, than the beginning
“ thereof*.”

36. When Solon, the Athenian legislator, visited the court of Cræsus, king of Lydia, who was then in the meridian of his splendour and prosperity; the king caused all the royal treasuries to be laid open to his inspection. After Solon had been made to observe all their contents, Cræsus demanded of him, who was the happiest man

* Ecclesiastes, vii. 8:

that he ever yet had known? Anticipating, with delight, the gratification of hearing Solon bear testimony to his own pre-eminent felicity. Solon, unmoved by the Lydian treasures, or by the manifest emotion of the king, replied, “ that the happiest
“ man he had ever known was one Tellus,
“ an Athenian.” Crœsus, disappointed and astonished at the reply, inquired of Solon,
“ Why he esteemed Tellus to be the hap-
“ piest man ?”— “ Because,” said Solon,
“ he had virtuous children, and lived to see
“ their children flourish ; and while he was
“ in the enjoyment of that felicity, *he died*
“ *an honourable death.*” Crœsus then in-
quired, who Solon regarded as the next
happiest man? not doubting but that the
next place would be assigned to himself.
“ The brothers, Cleobis and Bito,” replied
Solon ; “ because their circumstances were
“ easy ; they enjoyed great bodily health
“ and vigour, so as to gain the prizes
“ in the games ; and while they were
“ in the act of manifesting an illustrious
“ example of filial duty, they were sud-

“denly removed *by a blessed death*: in
“which the Deity evidently showed, how
“much more excellent death is than life.”

Cræsus, enraged at this discourse, exclaimed: “O Athenian! dost thou then
“set my happiness so low, as to bear comparison with that of common men?”

37. To which Solon replied: “O king!
“thou demandest my opinion concerning
“*human life*; and how can I make thee
“any other answer, who am so well aware,
“that the Deity often interrupts the greatest
“happiness of mortals? In the course of a
“long life, we must of necessity witness
“and suffer many things contrary to our
“wishes. I set the longest life of man at
“SEVENTY YEARS; which seventy years
“contain twenty-five thousand five hundred and fifty days. Now, of these
“twenty-five thousand five hundred and
“fifty days, making together SEVENTY
“YEARS, thou wilt not find one that will
“produce exactly the same result as another. Thou must therefore acknowledge,
“that man is liable to a thousand varieties

“ and casualties. Thou art now, indeed,
“ most powerful and rich ; and king over a
“ numerous people. Yet, with respect to
“ that which thou demandedst of me, I can
“ give no answer, until I shall have known
“ that thou hast *ended thy life in happiness*.
“ For he who has great riches, is not hap-
“ pier than he who has only sufficient,
“ unless the same prosperity attends him to
“ *the end of his career*. If, to all thy present
“ prosperity, thou shalt add *an happy death*,
“ then art thou indeed he after whom thou
“ inquirest; the man who may truly be
“ pronounced *happy*. Until, however, a
“ man shall have reached *his end*, suspend
“ thy judgment ; call him fortunate, but do
“ not yet venture to pronounce him *happy*.
“ He who unites the most numerous means
“ of happiness ; who retains them to the
“ end ; and who then *departs from life tran-*
“ *quilly*, is alone entitled, in my estimation,
“ to be pronounced HAPPY. It is therefore
“ necessary that we should wait *the end*
“ *of things*, and observe their final issues.”
How the truth of Solon’s argument was

proved to Cræsus, I shall not relate here, since it is known to every reader of ancient history.

38. If, upon this narrow ground of *heathen* argument, the proposition is undeniably true, that a life must be *ended* before we can pronounce positively of its *value*; how powerful and how awful does that proposition become, when it is placed upon *Christian ground*, with all the secrets of eternity laid open, in evidence of its truth? What Christian is there who needs to be taught, that the *real value* of his life cannot be taken until *his death*? And that, not merely with reference to the *retrospect* of what he *has experienced*, but with reference also to the *prospect*, of that which he *shall thereafter experience* throughout eternal ages? The truth of the proposition, therefore, requires no enforcement; neither that other which is so intimately connected with it; that the value of life does not, in any degree, consist in *quantity of years*. It is in the *productiveness of the time we live*, (whatever be its quantity,) *to an end of value*, which alone

sets a value upon the time we live. That end of value is assurance of eternal happiness; and *every measure* of life, which can produce that assurance, is *equally valuable*.

39. And here is a proper place for noticing an effort which has been lately made, under the title of "*the Macrobiotic Art, or Art of prolonging Life,*" to attach a value upon *the time, or quantity of life*, considered in itself.

40. "The bills of mortality," we are told, "convey some of the most important instructions; by means of ascertaining THE LAW, which governs the waste of human life." Most interesting, indeed, would the discovery of that great law be to the human race. But what are those "important instructions," which the teacher would deduce from the supposed discovery of that mysterious law?—"The value of *Annuities*, dependent on the continuance of any lives, or any survivorship between them." Doubtless, this is an object, of a certain relative importance to some particular temporal circumstances of social

life; but when we view it in comparison with that sense of *absolute importance*, which the allegation of “*the law which governs the waste of human life*,” naturally and immediately awakens in the mind, how little and how ludicrous does its assumed solemnity appear!

41. No stronger ground could be laid for the most provident and extensive measures of final and eternal security, than a well considered view of the great “*law which governs the waste of human life*,” and yet it happens, that this sovereign law is contemplated in such a manner, as to fix and entomb the mind within the narrowest limits of that extensive “*waste*.” A new average is sought for the length of human life; setting at naught the common agreement of mankind in all ages, and holding out a vain and pernicious encouragement to *earthly views*, by fallaciously extending that average from SEVENTY, to upwards of EIGHTY years; a vast importance is attached, to that small extension of the latter part of life beyond its ancient average;

and thence has arisen a presumptuous and spurious art, professing to "*prolong life*" beyond its averaged term.

42. And what is held forth to us, as the attractive object and *end* of that art? It is this: "That if any person, possessed of a
" plain but sound understanding, and whose
" health is not materially injured, will care-
" fully peruse its pages, and will apply the
" facts therein contained to his own par-
" ticular life, occasionally calling in the
" assistance of an enlightened medical
" friend, when any important alteration
" takes place in his constitution or bodily
" functions, he can hardly fail—(to do
" what?)—to add *from ten to twenty*, or
" even *thirty* years, to his *comfortable ex-*
" *istence.*"

43. And in order to inspire an ambition for penetrating so far into those wintry regions of our nature, a portrait is presented of two aged objects, who are in the actual possession of all the privileges attainable in that northern pole of life; who have doubled their common average of years; and who

have therefore lived into generations, which can entertain for them no other sentiment than those which we ourselves entertain, at the sight of Stone-henge, or the mammoth.

44. How humiliating to human nature are the pretensions of such an art! How severe a censure does it seem to imply, both on the promises and encouragements of the Gospel, and on the ethical philosophy of the best and wisest of the heathens! The preservation of health, is doubtless a reasonable and becoming object of our care; because we can neither discharge our duties well, nor feel the fair gratifications of life, without the comfort of health. In taking care of our health, therefore, we take care to maintain our bodily powers in the best condition, for discharging the duties of our stations; and for relishing the various satisfactions we are bountifully permitted to enjoy, as a consequence of that discharge. And this is the *only* legitimate, and worthy motive, for striving to preserve health. A prolongation of life, is a very probable, and a very ordinary

consequence of health so preserved ; though it is very far from being a certain, and a necessary consequence ; because, “ the law “ which *really* governs the waste of human “ life,” is beyond the reach of all human scrutiny : as the numerous apparent casualties, by which we daily see it abridged in the full triumph of health and youth, most clearly and irresistibly demonstrate.

45. But, to propose “ *the prolongation of “ life, for ten, twenty, or even thirty years “ beyond the average of SEVENTY YEARS,*” as, in itself, the proper object of *an art* ; to lay it down as an axiom, that the attainment of a very long life is, in itself, *a good* ; and *an end* worthy to govern the thoughts and desires of a reasonable man ; (when all that we can enumerate of life, whether long or short, must necessarily be past and expired, before it is enumerated ;) is the most melancholy speculation that has yet shown itself to the world ; and an affront to all those high prerogatives, which are awaiting us at the *exit* from life. The importance thus given to an object, which has been

always rated at so very different a value by the wisest and the best of men, in all ages, and under every degree of illumination, forms an epocha in the history of the human mind; and seems to mark a *tropical point*, from whence its energies may begin to retrograde from that forward tendency which it has hitherto maintained since the origin of man, and to recoil back into the gulf and vortex of this transient and perishable world.

46. What should we think of a *youth*—and if there is either sense or virtue in the art, it ought to be applied when the springs of life are soundest—What should we think of a *youth*, who should, in the *smallest degree*, care to govern his view of life by (that which is the avowed object of the *Macrobiotic art*) the prospect of adding “*ten, twenty, or even thirty years, of comfortable existence, to the end of his seventieth year?*”

Let such a one not court a dangerous duty, upon the fields or waves of glory; let him not labour for his country's weal at the helm of power; for, alas! we too well know,

that by so doing he will only provoke the operation of "*the law, that governs the waste of human life!*" Neither let him animate his soul, by anticipating the glories of eternity; for, if he does, they will infallibly extinguish in it all esteem for those years, of artificial superannuation.

47. Let then the spurious union be broken, between *care for health*, and *anxiety for life*. Let the former be regarded as an object of manly and rational concern, for the better performance of our several engagements in life; but let the latter be discarded, as an object of pursuit low and unworthy; offensive to the best sentiments of man, even in an heathen state; and irreconcilable with every thought and hope, which should form the temper of a Christian mind. Let us bless God, that when He was pleased to pass sentence of mortality upon man, and to doom him to the task of labouring for his daily bread, He did not impose upon him the additional task, of *labouring for a little more old age*. That when decline and decay became the general destiny of

man, the divine mercy permitted him to look forward, with serenity and comfort, to the term of his dissolution, as a deliverance from increasing afflictions and infirmities; instead of obliging him to prolong his endurance of those afflictions to the utmost, by rules of *Macrobiotic art*.

Absurd longevity ! More, more, it cries,
 More life, more wealth, more trash of every kind.
 And wherefore mad for more, when relish fails ?
 Think you the soul, when this life's rattles cease,
 Has nothing of more manly to succeed ?
 Contract the taste immortal; learn e'en now,
 To relish what alone subsists hereafter.
 Of AGE, the glory is *to wish to die*.
 That wish is praise, and promise ; it applauds
 Past life, and promises our future bliss.

“ *Quid autem interest, quam cito exeas, dum*
 “ *utique exeundum est ? Non ut diu vivamus*
 “ *curandum est, sed ut satis. Nam ut diu*
 “ *vivas, fato opus est ; ut satis, animo. Longa*
 “ *est vita, ut plena est. Impletur autem cum*
 “ *animus sibi bonum suum reddidit.*—What
 “ does it matter,” says Seneca, “ how
 “ soon you reach your end, since you

“ must inevitably arrive at it? We ought
“ not to be anxious *to live a long while*, but
“ *to live long enough*. To live *long* depends
“ upon fate, to live *long enough* depends on
“ ourselves. That life is *long* which is *full* :
“ and it is full, whenever the mind has
“ repayed it for the measure of its time.”

48. But, if life is only to be valued as an *end*; and if that *end* is, *the productiveness of time* to yield the fruit of *eternal felicity*; we cannot but be forcibly struck by the consideration, thus strongly brought before our view, of the sovereign and absolute influence of our *time*, short as it is, upon the future quality of our existence, though *eternal* in its duration. The timely and strong apprehension of this great truth, concerns us more deeply than any other science we can possibly attain to, between the day of our birth, and the day of our dissolution. Let us therefore strive to bring this important fact, as strongly as possible, home to our perception.

49. Man's being, considered in its *entireness*, is, 1st, animal and temporal; 2dly,

spiritual and eternal. What *air* is to his *animal* life, *time* is to his *temporal* life. Take from him air, and his animal life ceases: take from him time, and his temporal life ceases. So far the parallel is kept. But mark where it is lost. If *air* be corrupted, it can only prejudice the animal life; its poison cannot extend to the spiritual or the eternal. But if *time* be corrupted, the poison extends itself even to the spiritual, and survives for ever in the eternal. On the other hand; if pestilential air be corrected and purified, the benefit, however great, can only reach the animal life; but if corrupted time be restored, and well purified, the virtue is not confined to the temporal life only, but extends its vivifying power to the spiritual and to the eternal. But *air* must be purified, before *animal* life is extinct; and so also must *time*, while temporal life yet *subsists*; and it only *subsists*, so long as we continue in this our *present* life. If *time* closes in corruption, there exists not, in the universe, any remaining means, by which our eternity can be re-

covered from the infection, and from all the disastrous consequences. And it is on account of the *certainty* of that terrific truth, that God, in His justice and mercy, has not only contrived the most effectual, and most summary, method for enabling us to restore to salubrity whatever time we may have depraved, by means of the dispensation of HIS GOSPEL; but He also has given to that Gospel such extraordinary publicity, such unconquerable evidence, and such easy and universal access, for eighteen hundred years past, that nothing but our own criminal inactivity, or stupid unconcern, can cause us to be ultimately deprived of all its benefit.

50. From what has been already said it will now be apparent, that THE BIOSCOPE is calculated to fix the mind, in the contemplation of time *present*, time *past*, and time *future*; and consequently, to administer the three-fold important office, of MONITOR, REMEMBRANCER, and COMFORTER, according as it is applied to each of those three several times, determinable by the

advancing index; which index thus gives language, and expression, to the dial.

We take no note of time
But from its loss; to give it then *a tongue*
Is wise in man. As if an angel spoke;
I hear the solemn sound. If heard aright,
It is the knell of our departed years.
Where are they?—With the years beyond the flood!

51. As a Monitor, it will make us reflect upon the importance of every portion of the year we are living, and thereby give us the best chance, of not having hereafter to lament its misapplication.

Be wise *to-day*, 'tis madness to defer;
Next day the fatal precedent will plead,
Thus on, till wisdom is push'd out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene!
If not so frequent, would not this be strange?
That 'tis so frequent, this is *stranger still*!

52. As a Remembrancer, it will keep us constantly supplied with all the fruits of

wisdom, which can be gathered from our own *past experience*.

'Tis greatly wise, to talk with our past years,
And ask them, what report they bore to heav'n ;
And how they might have borne more welcome
news ?

Their answers form, what men EXPERIENCE call.

53. As a Comforter, it will enable us to apply both those rules of wisdom to the future scene ; in which man always hopes to find that happiness, which his mind and his affections in vain pursue, through all the fleeting moments of present time.

All should be prophets to themselves ; foresee
Their future fate ; their future fate foretaste ;
THIS ART would waste the bitterness of death.—
To-day, is yesterday returned ; return'd
Full-power'd to cancel, expiate, raise, adorn,
And reinstate us on a rock of peace.
Let it not share its predecessor's fate !

54. But besides the three great characters of time, the Bioscope also marks out to us, the character, order, and progression of the periods which constitute the whole of life ;

and points out to our attention, the small number, the short continuance, and the speedy succession of them all. For, CHILDHOOD and YOUTH have yet to reach MANHOOD, and manhood has not attained to VIGOUR, nor vigour to MATURITY; and maturity attained speedily passes into DECLINE; and decline must as speedily terminate in DECAY. Each measure is small; each sends on our view to its successor; and we see, that the stages are but few in number, and short in duration, through which we are brought to THE END.

55. To use the Bioscope in all these three respects, it is evident that we must exercise, with constancy and resolution, those *three* great faculties by which our nature is distinguished; viz. the REFLECTION, the MEMORY, and the FORETHOUGHT. It is the union of these three faculties in man, that establishes the identity of his moral person, throughout time, and throughout eternity. He remembers himself in the past, he feels himself in the present, and he anticipates

future periods, in which he knows that he shall still experience the same *present sense*, which he now experiences. The connexion between these three faculties, qualifies him for being a *moral agent*; and lays the ground of that *responsibility*, under which, as a moral agent, he holds the tenure of his present life.

56. Let us apply these observations to the different ages of man; and, in order to simplify and abridge that application, let us consider the years of man as divided only into three general periods: *youth*, *middle life*, and *age*.

57. As a Monitor, *youth* will be admonished by the Bioscope, to consider well the quality of the years which it is living, which quality is inscribed over against those years upon the scale. Whatever be the stage of youth, that consideration will effectually check presumption and self-sufficiency. Small is the capacity of man, in its largest extent, when compared with the parts, and plans, of this vast universe; and

small the portion of those parts, and plans, which it can ever comprehend. What then must be the capacity of CHILDHOOD, and of YOUTH, when they have not attained even to the small capacity of manhood?

58. An early sense and consciousness of this great truth, will lay the securest ground for a future general knowledge of truth, so far as we can acquire it; by putting the mind in a posture of defence against all illusion, either from within or from without. For, a sense of our natural incapacity will reconcile us to a sense of ignorance, concerning every thing which is too large for our capacity to embrace.

59. "*Ignorance*," says an able and ingenious naturalist, "often differs from what "is called *knowledge*, only by a less degree "of error. It ought to be inculcated upon "all men, that, next to the positive know- "ledge of things which may be known, the "most important science is, to know how "to remain ignorant. '*I don't know*,' ought "to be a frequent answer of all teachers "to their pupils, to accustom them to

“ make the same answer, without feeling
 “ ashamed *.”

60. I know not a more wise or excellent rule, for the early tuition of the mind, than is contained in the foregoing observation. It was the sense of this great truth, under the darkness of heathenism, that made the sagacious philosophy of Cicero withhold assent on many points; to which he would readily have yielded it, had he, like us, had a sufficient voucher for their truth. Widely different was that noble temper of mind from the vain and spurious philosophy which has disgraced the Christian ages, in which universal doubt, or *scepticism*, has been propounded, as the proper carriage of the mind, against the united vouchers of heaven and earth.

* “ *L'ignorance* ne diffère souvent que par moins d'erreur, de ce qu'on appelle *savoir*. Il faudroit inculquer à tous les hommes, qu'après le *savoir réel* dans les choses qui en sont susceptibles, *savoir ignorer* est la connoissance la plus importante. ‘ *Je ne sais pas,*’ devoit être une réponse très-frequente des instituteurs à leurs élèves, pour les accoutumer à la faire eux-mêmes sans rougir.”—De Luc. *Lettres sur la Terre*, Tom. I. p. 228.

61. Let youth then, whether in or out of childhood, remark upon the Bioscope the character of its years, and the smallness of the progress it has made in life; and let it infer, how small that capacity must be, which will still be small, even when it shall have journeyed to the opposite extremity of the scale.

62. To my very young readers, if any such I should find, I offer the following FABLE; leaving it to their good sense to deduce, from what has been already said, the moral which it is plainly designed to convey.

THE COCKLE-SHELL AND THE SEA.

A Cockle-shell, whose slender cup
Had by a wave been lifted up,
And gently lodged, secure and sound,
A little way upon the ground;
Yet not so far, but every day
She drank the falling of the spray;
Grew vain at length to think, that she
Contained a portion of the sea.

“ And why not more? (at length she cried;)

“ And why not *waves*; and why not *tide*?

“ Perhaps, tho’ men account me small,

“ I might, on proof, contain it all.

“ ’Tis worth the trial ; how should I

“ Be sure I can’t unless I try ? ”

Fired by the grandeur of the thought,

To quit her safe retreat she sought,

And, victim of her idiot pride,

Plunged downward in the swelling tide,

But now no fav’ring wave was there :

Ambition fled, arose despair,

When a rude billow that receiv’d

The wanton fool, now undeceiv’d,

Recoiling for a moment, bore

The buoyant trifle from the shore,

And murmur’d : “ Idiot ! learn too late

“ The misery of presumption’s fate.

“ Of holding seas no longer think,

“ The waste-spray thou no more shalt drink :

“ Know, vain pretender, to thy cost,

“ *Thy small capacity is lost !* ”

Then, flowing with impetuous shock

Against the angle of a rock,

The shell, at one tremendous stroke,

Into an hundred atoms broke.

63. But let not YOUTH relinquish its cautionary modesty, because it finds itself approaching to the dawn of MANHOOD.

When the sense of a near approach to manly years shall be disposed to elate it, and prompt it to identify its age with that of others who have been long in possession of those years; the face of the Bioscope will admonish it, to reflect upon *the character* of the years it has lived, and to be modest in the comparison.

64. For, let a youth who has attained to his twentieth, or a young man to his five and twentieth year, the characters of which years are but CHILDHOOD, YOUTH, and *the beginning* of MANHOOD, compare his age with that of a person who has doubled those years, and who has added to these characters, those others of MANHOOD, VIGOUR, and MATURITY of life; and, if he is not supremely arrogant, what will reason suggest to him from the comparison? Will he pay himself so ill a compliment as to suppose, that when he shall have added to his own years, those three important stages, his mind will have acquired no additional improvement, no accession of experience, beyond what he has already gained in those

three incipient periods? Certainly, he will not form so injurious a judgment of his own future acquirements. And if he will not, let him now pay, to his senior in years, the same tribute of justice and respect, which he is willing to pay to himself, when he contemplates himself as advanced to the same period in time. This will bring his mind and his years into unison; and will accustom him to preserve a just balance between them, as he proceeds in life. It is not every man who is formed by nature to guide a state, or lead an army, in that early spring of life; and therefore, to estimate our youthful years by the extraordinary exceptions of nature in that respect, would mark the highest climax of arrogance.

65. In youth, modesty, and a just appreciation of our capacity, has always been regarded, by the wisest men, as the best earnest of future excellence. It preserves the order of life; it restrains youth from that precocious *forwardness*, which divides the mind from the years as effectually, as, in

a later period, the *backwardness* of age. By early keeping our place in years through modesty, we shall maintain an even pace with them in all their future progress, and shall, at length, reach our latest period, in gravity and order.

66. But there is one most weighty reason for early tutoring the mind to restrain, rather than encourage, those promptings of *self-admiration*, which are always at the foundation of presumption. And that is, that if they should acquire a full ascendancy in us, they will most probably urge us on to INFIDELITY; which is no other than the *pride* of the human mind, finally settled into *self-authority*. The smallest tincture of whose baneful influence is sufficient, at once, to cloud over and darken every bright prospect of religion. Of the wretched consequences of this moral malady, I shall add nothing here; but shall reserve the exposure of it to its proper place, namely, its effect on *age*, or the DECLINE and DECAY of life. In youth, the first and best quality to establish, is *fidelity*

of reason, in subordination to *the Author of reason*: which naturally involves *humility of mind*. This will be found the surest guide to truth, to virtue, and to mental peace. Such are some of the benefits, which youth will be able to receive from the counsels of THE BIOSCOPE, considered in its capacity of *Monitor*.

67. As a Remembrancer, it will contribute many important and valuable uses to the season of youth. If the mind is rightly taught, and the understanding upright, the exercise of the memory upon the indications and incidents of the past years, though few, will both quicken the affections of the heart, and excite the sensibility of the conscience. “A man that is young in years, may be “old in hours,” says Lord Bacon, “if he “have lost no time.” Although the space of time over which youth can exercise remembrance, is but small in extent; yet, as time always appears more considerable in youth than in the following ages of life, the practice of recalling, and dwelling upon, a review of the years that are past, being

began and confirmed at that early age, will prepare the mind for the most successful application of the practice, in the more advanced and more active ages. By habituating the memory, thus early, to recall time, and the parts of time, while the smaller measures appear to embrace very considerable portions, the mind will contract an habit of vigilance and circumspection; and days and months, no less than years, will find their places in the memory, in which they would otherwise be absorbed into the greater measures of time.

68. Let youth exercise its remembrance, in retracing the affectionate impressions of infant life; in recalling scenes of domestic enjoyment; of parental tenderness, fraternal love, and friendly intercourse. Let it cherish those first impressions, and love them *because* they were the first. Let it recall them, year by year, upon the dial. If the heart be sound, those earliest impressions will ever awaken the tenderest recollections. Affections, excited in the dawn of life, by those with whom Provi-

dence first associated us, ought to keep a chief place in the heart, as long as life subsists; and, if we desert not nature, they will afford us the most pleasing and salutary memorials unto the end of our journey. Nothing keeps the heart of man so safe, as keeping it tender; and nothing keeps it so tender, as cherishing affection for valuable objects, from whom we are, or shortly may be, separated. There is no ground to fear, that such tenderness will impair manliness; without it, manliness becomes harsh and hateful, if not barbarous and brutal. If we would know, whether tenderness of attachment and recollection, is becoming to man, let us consult the history of the Old Testament; if we would know, whether it is a fitting ingredient in an hero, let Homer, the poet of heroes, instruct us.

69. Cherish, in youth, the moments of any wise and aged friend whose intimacy you are privileged to enjoy, with the most diligent and provident care; and be solicitous, to gather all the fruits of his experience while the opportunity lasts, which

the inspection of the dial will warn you, must presently be taken from you. “Ego
“Q. Maximum adolescens ita dilexi senem,
“ut æqualem; erat enim in illo viro comi-
“tate condita gravitas: nec senectus mores
“mutaverat. *Cujus sermone ita tum cupide*
“*fruebar, quasi jam divinarem id, quod evenit,*
“*illo extincto, fore unde discerem neminem.*”
“When I was a young man,” says Cato,
“I loved the aged Q. Maximus, as if he
“had been my equal in years; for he com-
“bined gravity with cheerfulness; and age
“had produced no alteration in his man-
“ners. *Whose conversation I then eagerly*
“*delighted in, as if I had foreseen that, which*
“*actually came to pass; that when he was*
“*dead, there remained no one from whom I*
“*could derive the same instruction.*”

70. But, if the space of the Bioscope over which youth can cast a retrospective eye is but small, its view will the sooner be carried back to the observation of its *creation*, or *commencement*. And what apprehension can so well dispose it for that sacred precept:
“Remember thy CREATOR in the days of

*“ thy youth ; before the evil days come, and
“ the years advance, in which thou shalt
“ say, I have no pleasure in them !”* The mind practised, at that opening season of life, to this holy remembrance, will receive, and retain a sense of the divine presence through all its succeeding progress ; and will derive the constant consolation and support, which the sense of that divine presence will at all times impart. Thus disciplined, it will not be “ cast off by God in the time of
“ old age ; nor forsaken by Him when its
“ strength faileth.”

71. And here we may suitably subjoin “ TWO RULES,” prescribed by the pious Nelson ; “ whereby,” says he, “ we may be
“ enabled to perform the ordinary actions
“ of life which occur every day, after the
“ best and most perfect manner. The FIRST
“ is, *to keep a lively sense of God’s omni-
“ presence upon the mind.* The SECOND is,
“ *frequently to call to mind the certainty of
“ death, and the uncertainty of that time which
“ we have to continue in this world*.”*

* The Practice of True Devotion.

72. There is one illusion, against which it is necessary to be guarded, at this age, in contemplating the Bioscope; namely, that of imagining, that all the years beyond the index are years through which we are to pass. For, as the index will have made but little progress at that early period of life, and as a very wide range will appear open before us; if we are not awakened to a conviction of the truth, we shall survey all the sequel of the dial as *a property in time*, which is only waiting for our gradual possession. To rescue ourselves from this mischievous illusion, let youth, first, tell itself the common truth, concerning *the uncertainty of human life*. But, as common truths are apt to be blunted, and to lose their efficacy, by frequent repetition, let us seek a new course; by transferring the Bioscope from our own life to that of some other person, in whose life we can feel an interest almost equal with our own.

73. Think, therefore, upon some early friend, the companion of your childish years;

some brother, some sister ; cut off in the infancy of life, and bequeathing for ever, to your instruction, a palpable demonstration of that common truth. Observe, where the Bioscope of that departed friend reached its end ; and let *that point* serve, for ever, to warn and to convince you, that you hold *no property whatever* in any particle of the scale, which lies *beyond your index*. Again, fix your attention upon the age of some parent, some guardian of your tender years ; the security of whose kindness and protection, appear to you necessary for the relish of your life. Contemplate his, or her, age upon the dial ; connect it with your own ; and follow the progress of both, according to the distance which inevitably separates them. This will lead on your own index ; and when the day arrives that the more advanced one shall reach its term, your own will be proportionably advanced ; and you will have acquired, from the comparison, a sensible demonstration of the transitoriness of life.

74. Then is the time, that the Bios-

cope will unfold its exalted quality of a Comforter.

God gave us friends to bless the present scene ;

Resumes them, *to prepare us for the next.*

The power of this truth, which will then be intimately felt, will urge on your prospect, from the end of the dial, into the bright region which appears beyond it: for, though we have lived together under a disparity of years, we shall one day meet in an equality of existence. “ Omnes eadem conditione devinxit; cui nasci contigit, mori restat: *intervallis distinguimur, exitu æquamus.*—The same condition of existence,” says Seneca, “ is annexed to all; whoever has once been born, must of necessity die. We are divided, indeed, from each other, by intervals of time, during our journey, but we shall all come equally together in *the end.*” And to that truth of *nature*, what does the truth of *grace*, or of the Gospel, subjoin for our consolation? This divine assurance, that “ we shall then be for ever, together, with the Lord*.” As

* 1 Thess. iv. 17.

the eyes of Elisha followed the ascending prophet into heaven, your minds will follow your departed friend into that region of brightness; and you will cherish the thought, and the persuasion, that you have already begun to acquire, in his person, an interest and a property in eternity.

75. And here let me observe, that there is no season of life in which the bright comforts of religion, afforded in the prospect of a life in heaven, are so sensibly and purely felt, as in that of a guileless and religious childhood. That this should be so, will not surprise us, when we reflect, that Christ himself has pointed out *that age* as the best representation of the inhabitants of heaven. That it is so in fact, all those can testify, whom God has blest with the commerce of young minds, grounded in religion, and practised to religious obedience. The spring of youth, is more congenial to the temperature of celestial joy, than either the summer, the autumn, or the winter of years. And, if a relish for that joy be imbibed in that age, it will tincture, with the lustre and serenity

of spring, all the succeeding seasons of life. A chastened exaltation of mind, will be the natural and certain consequence of such a temper; than which nothing can so well fit us, for duly combining our services to God and man, while we remain here, under our discipline of trial.

76. We next come to consider, the MIDDLE AGES of life; which consideration opens to us a delicate task. For, what ages are we to comprehend under that denomination? "Is not a man middle-aged at fifty-five?" is a very common question with the world. To give a full answer to that question, it would first be necessary, to agree upon the meaning of the terms: till that point is determined, my answer is, "*look at the dial.*" Unless *a century* was the average extent of human life, *fifty-five* could not, by any mode of computation, be rendered the *middle age* of life. By *middle*, I apprehend we must understand, *equi-distant between extremities*; and by *middle-aged*, equi-distant between the two extremities of the years of life. These middle ages, therefore, must comprise parts

of all the three middle decimals of life, in their growth and succession; to the middle decimal of which alone, the denomination of *middle-age*, in property belongs.

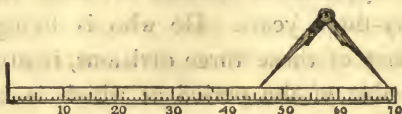
77. Now, “He that is youngest,” says Bishop Taylor, “hath not long to live; he “that is THIRTY, FORTY, or FIFTY years “old, hath spent most of his life, and his “dream is almost done; and in a very few “months he must be cast into his eternal “portion.” If this is truly the case; and it is wiser to believe those who think, than those who think not; these middle ages will do well to apply themselves, with attention, to the contemplation of *time*.

78. These three middle decimals, comprise a large proportion of life, consisting of its most efficient periods; and it is in these three periods, that experimental wisdom is chiefly gained, if ever it be gained at all. In these years, the mind first begins to acquire a just apprehension of the measure of life; and to reduce it from that illusive and visionary length, with which it appears to the imagination of youth. Our

ideas of length, and distance, are relative and comparative. When we can take a distinct view of the beginning of any measure, we see, and apprehend its proportions.

79. If life consists of seventy years, we may say, that it consists of three times twenty-three years. He who is living in the first of those three divisions, is utterly insensible of the period at which it commenced; and hence, that first period appears to him to have had no beginning: it is like an emanation from eternity. Hence the difference also, between the length of that same term of years, in the apprehension of the parent, and in that of the child. But, when the second measure of twenty-three years has been entered, and somewhat proceeded in; when we can take a reflective view of the point from which our manhood commenced, and can look back, beyond it, into youth, the progress of time then begins to rectify itself in our judgment; and the *second* twenty-three years seem to proceed with a rapidity, of which we had no idea during the *first*. But when the second divi-

sion is concluded, and the extended compass is turned upon us for the *last time*; when forty-six years are numbered, and the remaining twenty-three conclude the measure; as in the following scale:



then, our improved experience gains a perfect sentiment of the true measure, and velocity, of life; that it is but “as a span long:” and, if truth and nature have our ear, that last measure will imperatively call upon us, to adapt our minds to the declension and conclusion of our course.

80. If truth and nature are not attended to; if we fly from their warnings, and strive to remove ourselves from them, by attempting to reascend the stream of time; or, if we waver in uncertainty, without taking a resolute course; the consequence is obvious: that which we are reluctant to approach, will violently take hold upon us; and where

we might have arrived in serenity, we shall be brought in sorrow. Let us, then, take a caution from that severe satire of the poet:

At *thirty*, man suspects himself a fool ;
Knows it at *forty*, and reforms his plan :
At *fifty*, chides his infamous delay :
Pushes his prudent purpose to *resolve* ;
In all the magnanimity of thought
Resolves ; and re-resolves ; then dies the same.

81. These middle ages, in their degrees and order, will be greatly assisted, by a patient and steady observation of the Bioscope. The visible progress of the index, through all those periods, will add the strongest enforcement to the conviction, arising from an improving experience of the rapid flux of time.

82. As a Monitor, therefore, the Bioscope will point out to MIDDLE LIFE, the critical stage at which it is arrived. For, although half of life, more or less, may *possibly* remain, yet half of it, is *certainly* exhausted ; and

the second half will appear to pass, with a continually increasing rapidity; owing to the *continual rectification of our judgment*, with respect to the true velocity of time. And, as we shall find ourselves declining in vigour in the last half, whereas we were constantly increasing in it in the first half, we shall be led to a provident consideration of the *present* period; in order to recover, and redress, whatever in the past may point itself out to our reflection as requiring it. The power of *habit*, which acquires such compound strength from the progress of time, will begin to alarm us, and to awaken in us a wise anxiety; and we shall naturally reflect, that, if we are under the influence of any habits which ought to be broken and subdued, this is the latest season to which the effort ought in prudence to be protracted. The vigour we now possess, will still render easy the subjugation of habits, the dominion of which will be irresistibly confirmed, if we permit them to acquire an established inveteracy, and if we postpone

our combat with them, until our strength decays, and our resolution becomes too feeble to encounter them.

83. But, the admonitions for middle life must of necessity involve the remembrance of the past, by appealing to the substance of its experience ; by which, the authority of those admonitions are chiefly to be established. The experience of life, and of human nature, with which we find ourselves gradually stored in these periods, will go a great way towards enabling us to form a general notion, of that portion of life which we have yet to live. “ *Ex præteritis possunt futura deprehendi.*” “ The *future*,” says Pliny, “ may, in a great “ measure, be collected from the *past*.” And so also Shakspeare :

There is an history in all men's lives,
Figuring the nature of times deceased.
The which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life ; which in their seeds,
And weak beginnings, lie intresured.

84. Here then, as a Remembrancer, the Bioscope will have a very active office to

fulfil; and various will be the subjects, upon which it will exert its activity. Among those which will naturally engage the mind, will be a review of our *contemporaries* in life: they who began the journey with us, and who long kept pace with us in it. Of these we shall inquire, which still continue their course in the common track; or which, by a side and cross path, have already reached the termination? whose Bioscopes have stopped in the middle of their courses, and thus have demonstrated to us, the vanity of all anticipations of life.

When in this vale of years I backward look,
And miss such numbers; numbers too of such,
Firmer in health, and greener in their years,
And stricter on their guard, and fitter far
To play life's subtle game; I scarce believe
I still survive!

85. From the smaller circle, of our own particular friends, we shall, in these middle years of life, extend our view and our concern to the great circle of the world; and to

the principal actors engaged upon its conspicuous theatre.

Where the prime actors of the last year's scene ?
Their port so proud, their buskin, and their plume.
How many sleep, who kept the world awake,
With lustre, and with noise ! Has death proclaim'd
A truce, and hung his sated lance on high ?
'Tis brandish'd still ; nor shall the present year
Be more tenacious of its *human leaf*,
Or spread of feeble life a thinner *fall*.

86. How penetrating must the truth of these lines be to us, who, for more than twenty years, beheld England "*awake, with lustre and with noise*," at the names of PITT and Fox ; and who yet have seen the possessors of those great names disappear, and vanish from the view, at terms of life far short of the extreme ages comprehended in the dial : the former at the age of 47 ; and the latter at the age of 55 years.

87. Nor is it in *men* alone that this fragility, this *mortality* is seen.

————— EMPIRES die ! Where now
The Roman ? Greek ? They stalk an *empty name*.

“Where now” the ancient and splendid realm of France? The German empire, with all its prescriptive honours, of ROME, of CÆSAR, and of AUGUSTUS? We knew them both, and were intimate with both; yet “where are they *now*?”

—— They stalk, an empty name!

We have lived to see them erased from the earth; and, in our own few years, have witnessed a revolution in human affairs, more entire than was ever accomplished, but in the progression of centuries.

88. Let any man, who (at the age, perhaps, of twenty,) saw the throne of Lewis the Fourteenth in appearance still firm and secure, retaining all its ancient honours, and possessed by a prince of his royal blood, the second only in descent from himself; who, ten years after, saw that throne subverted, those honours extinguished, that possessor weltering in his blood, and that royal line of sovereigns for ever concluded: who, in the course of ten more years, beheld an imperial dignity spring out of

that scene of waste and ruin, and invest, with all its eminence, an unknown native of a Mediterranean island, who presently extinguished the last vestige of imperial Rome, and made himself the conqueror and arbitrator of almost the whole of Europe: let such an one count back those few fateful years upon the dial of his Bioscope, and meditate upon the experience which they impart; let him next look forward, upon the years which are now about to open before him; and, (if he has wisdom,) caution, and not temerity; doubt, and not security; religious awe, and not worldly confidence; must be the sentiments which they will excite.

88. With empires, pass also the *fashions* or prevailing aspects of the world. He who is now advanced in middle age, found the world, at his entrance into manhood, not more distinguished by the crowns and sceptres that have vanished, than by opinions and systems, which exercised the most insolent and overbearing dominion among the nations of Christendom. The RELIGION of Christendom, was the great object of their assail-

ment; and, favoured by the corruption of courts, and the depravity of individuals, they established an empire of fashion, which had nearly brow-beaten religion, and driven piety from the world, into the recesses of closets. By the slow and calculated advances of sophistry; or by the daring and desperate assaults of jest and falsehood; they united, with unintermitting ardor, to blow up, or beat down, the sanctuary of the Gospel. The schools of Hume, of Voltaire, of Helvetius, of Frederick, and many others, seemed firm in power; and their arrogant pretensions were exalted among the most conspicuous eminences of Europe. “*Where are they now?*” Fallen from that height of false glory, and usurped distinction, on which they stood; they must now be searched for, among the ruins of Europe. The same mysterious scourge, which the present dispensation of Providence has called forth to chastise and afflict Christendom, has fallen with indiscriminating vengeance, upon the honours of infidelity and scepticism.

89. Having received such extraordinary demonstration, that “the world, and the *fashion* of the world, passeth away;” he will discern wisdom, and not severity, in the admonitory precept founded upon that truth; “*Love not THE WORLD.*” And, looking from those passing objects, “which are “now seen,” to those prospective ones, “which are not yet seen;” he will loosen his attachments to “things which are merely “temporal,” and gladly fix them upon “those which are eternal.”

90. Let the Bioscope be then resorted to, in its quality of Comforter, to enable us so to use those approaching years, as to be capable of defying the utmost evil with which they can teem; and of mastering all the power of disaster, which seems to form the peculiar and distinguishing character of the times in which we are cast. And this it will do; First: by showing us, that there is *a limit*, which that evil and that disaster cannot possibly overpass; and where we may be emancipated, for ever, from its

influence and dominion. Secondly; by showing us, that we have still, in probability, a residue of life, which may be rendered sufficient for taking effectual measures, to assure that emancipation, and to attain to that ultimate receptacle of security and peace. Let us keep our view constantly advanced to the goal of our journey; and, holding continually that forward tendency, let us make *the end*, and not the *intermediate stages*, the prime object of our concern. There, whatever may be the political distractions of this earth, for a short and limited period, the Christian's prospect will be crowded with objects to animate the best and noblest ambition of those middle ages; namely, "*glory, and honour, and immortality*;" when "God shall, at length, have taken unto Him his great power, and shall reign; and *shall have destroyed them which destroy the earth!*"

91. We come now at last to THE AGED; to that period, which Cicero calls, "*of old age*, either arrived, or certainly approach-

“ing—aut *jam urgentis*, aut certe *adventantis* senectutis.” And here we have a task, still more delicate to fulfil than the former. For, who are *the aged*, and *the old*? At what period do those qualities of time commence, and attach their characters upon individuals?

92. “Do you call a man old at sixty?” says the world: and such is the general system of connivance and mutual deception, that the usual answer to that question is—*No!* But here, again, we have need to fix and determine the signification of terms. By *aged*, and *old*, I apprehend we must understand, the having outlived far the greater part of the average number of our years, and, of course, having but a small portion of that number remaining. *Aged*, and *old*, being relative notions, and relative to a fixed and general measure of time in life; between fifty and sixty, and between sixty and seventy, out of seventy years, certainly establish, in different proportions, the relations of *age*, or *oldness*.

As the poet is adventurous enough to say ;

If truth, in spite of manners, must be told,
Why truly, *fifty-five* is something old *.

93. That this statement may not appear so contrary to the common opinion of mankind, as it is to the partial feeling of *the World* ; let us inquire, what was the opinion of the wisest heathen nations, before *age* became so much an object of jealousy and irritation.

94. According to the Greeks and Latins, a man was called *πρεσβευτης*—*senior*, that is, *elder* or *aged*, as soon as he had completed his forty-ninth year, and had entered upon his fiftieth ; and he was called *γερων*—*senex*, that is, *old*, from the age of fifty-six to the end of his life. If now, keeping in our mind the definition which has just been given of *agedness*, and *oldness*, we carry our eye to the Bioscope, we shall receive imme-

* Elegy to an Old Beauty.—PARNEL.

diate demonstration of the truth and justness of that ancient enumeration. He who has entered into his last decimal but one, is, in all certainty, *aged*; and he who has entered his last decimal, is, in all meaning, *old*, though others may be *older*.

95. It has been observed, that we are never sensible of our advancement in age, until some accidental circumstance occurs to awaken in us a sense of that truth. Seneca thus relates an incident, which led him to remark, that he was already an aged man.

“ Quocunque me verto, argumenta senec-
 “ tutis meæ video. Veneram in suburba-
 “ num, et querebar de impensis ædificii
 “ delabentis. Ait villicus, non esse negli-
 “ gentiæ suæ vitium, omnia se facere, sed
 “ villam *veterem esse*. Hæc villa inter manus
 “ meas crevit; quid mihi futurum est, si
 “ tam putrida sunt ætatis meæ saxa?—
 “ Wherever I turn, I see the proofs of my
 “ own agedness. I went to my house out
 “ of town, and complained of the expense
 “ which I was to incur for repairs. The

“ steward said, that it was not owing to any
“ negligence in him ; that he had taken
“ every care of the building, but that the
“ house was *old*. Now, this house grew up
“ under my own hands ! What, then, must
“ be my own case, if materials, of my own
“ age, are thus perishable ? ”

96. From these stages, a long retrospect is opened to us ; and the prospect narrows in proportion. We perceive sensibly our advance, and approximation to the common boundary of life ; and we are as sensibly convinced, that no time should be wasted, or lost, for bringing our minds into a conformity with our years, in order to our final arrival at that boundary. Here, then, the Bioscope speaks eloquently to us in its capacity of MONITOR.

97. We read upon the dial the *characters* of the ages which we have past, and of those at which we are arrived ; and, however much we may desire to deny those characters, by appealing to the texture of our *thoughts*, yet, the conspicuous fact vindicates

its reality, by appealing to *the number* of our years. And it is *years*, not thoughts, which make up *the measure* of human life.

98. "However age may discourage us by
 " its appearance, from considering it *in*
 " *prospect*," says a great writer, "we shall
 " all by degrees certainly be old, if we live
 " long enough ; and therefore we ought to
 " inquire, what provision can be made
 " against that time of distress ? what hap-
 " piness can be stored against the winter of
 " life ? and how we may pass our latter
 " years with serenity and cheerfulness ? If
 " it has been found by the experience of
 " mankind, that not even the *best* seasons
 " of life are able to supply sufficient grati-
 " fications, without *anticipating uncertain*
 " *felicities*, it cannot surely be supposed,
 " that old age, worn with labours, harrassed
 " with anxieties, and tortured with diseases,
 " should have any gladness of *its own*, or
 " feel any satisfaction from the contempla-
 " tion of *the present*. All the comfort that
 " can now be expected, must be recalled

“ from *the past*, or borrowed from *the future*.
“ The past is very soon exhausted ; all the
“ events or actions of which the memory
“ can afford pleasure, are quickly recol-
“ lected ; and the future lies beyond the
“ grave, where it can be reached only by
“ virtue and devotion. *Piety* is the only
“ proper and *adequate* relief of decaying
“ man. He that grows old without reli-
“ gious hopes, as he declines into imbe-
“ cility, and feels pains and sorrows inces-
“ santly crowding upon him, falls into a
“ gulf of bottomless misery ; in which every
“ recollection must plunge him deeper, and
“ where he finds only new gradations of
“ anguish, and precipices of horror.”

99. The aged, and the old, will therefore, if they are wise, be admonished by the Bioscope, to make their minds dwell, with resolution, on the demonstrated shortness of their remaining course ; and on the region, to which the end of that course must inevitably bring them. And here we may remark, that common sense alone, and the

common inclination and practice of mankind, would seem to incite us to this exercise.

100. All men look so far forward into time, as to provide for the interest of generations which they shall never witness on the earth. "They labour in things," says Cicero, "in which they know they shall have no personal concern. Nor is there a farmer, however old, that hesitates, if he is asked, *for whose sake he sows or plants?* to reply—'For the sake of the immortal gods; who require, that I should not merely receive these things from my forefathers, but transmit them also to posterity.'" Now, if it is natural to man, to look forward into times which he shall never witness, for the sake of persons whom he shall never see; it would seem much more natural, to look forward to an eternity into which we are entering, for the sake of ourselves, who shall be sensible of existence throughout that eternity.

101. Upon the same principle, it would seem natural, that we should engage our

thoughts in considering that eternal country, into which we are so soon to enter. For the termination of the scale, is full as much the beginning of a life, as it is the end of a life: the end of one, being, *ipso facto*, the beginning of another. Just as the doorway of an anti-chamber, is not more the point of *egress* from thence, than it is that of *ingress* to the state-room. Now, what person is there, who, if he has in prospect to embark for Persia or Peru, will not be filled with an ardent curiosity concerning his voyage; and very inquisitive, after the nature and genius of the country, and the kind of entertainment he shall meet with in it? And shall we, when we see that the period of our departure is approaching, a little more or less near, be less curious, and less inquisitive, respecting the country which immediately borders upon the concluding goal of life; to which we shall arrive ere long; from which we shall not return; but shall remain, under circumstances wholly and essentially new? Especially, when we have it in our power, to gain so much

delightful information respecting that country; and to secure so safe a journey to it, and so favourable a reception in it? Surely, in this respect, the Bioscope is a consummate Comforter; since it brings us to so near a prospect of that country, and conducts our view even to the very frontier.

102. And here I shall take occasion to remark; that there is not a more common, or more delusive error, and which, however soothing it may be to the imagination, is most treacherous to the reason; than that of looking forward to old age, as *a station*, in which we are to halt, and take our rest, at the close of the journey of life.

103. For, first; we may never attain to old age; and then, how mischievous must be the illusion, of living always with a view to a period, at which we never shall arrive? “You hear many,” says Seneca, “who say, I will retire at my fiftieth year; or, my sixtieth year will set me free from all toil of business. But, what pledge have you received of so long a life? Are you not ashamed, to treasure up in your

“ imagination any reserve of future years?

“ *Non pudet te reliquias vitæ reservare?*”—

“ The laws of probability,” said Mr. Gibbon, at the age of fifty-two, “ so true in general, so fallacious in particular, still allow me about fifteen years. I shall soon enter the period which, as the most agreeable of his long life, was selected by the judgment and experience of the sage Fontenelle.” But the sage Fontenelle said so, upon the retrospect, and not on the prospect. Mr. Gibbon died within five years.

104. But, suppose that we shall attain to old age ; still, we shall find it no stationary post, or place of halting. Life has, in all ages, been well compared to a journey. Now, to look to old age as *a station*, and to console ourselves, as we travel on in life, with the prospect of that imaginary station ; is, as if a man were journeying from Bath to London, and looked forward for his repose, between Kensington and Hyde-Park Corner. The three or four last miles of that journey, will well answer to the last

years of the journey of life. The traveller will certainly only look for his repose, when he shall be arrived at his home in *the Capital*. The interval from Kensington to the Turnpike, will, indeed, probably awaken in him a lively sense of his approach to his home ; and the more so, as he will then be wearied and harrassed by his journey ; and, in his contemplation of the proximity of his enjoyment, his mind will experience an *anticipation* of repose. But it is *beyond the Turnpike*, and in *the Capital* only, that he will look for its *reality*.

105. And so in the journey of life. The last years of life neither promise, nor administer, any period of *retreat in themselves* ; for life proceeds as fast (nay, sensibly faster,) in old age, as in any other part of its course : it can then only be, in the *near prospect* of retreat, not in the possession of it. Old age may, doubtless, look for some repose of mind, from its period in the journey ; because its anxieties will have greatly subsided, and its concern about future contingencies, and accidents of the road, will

be extremely diminished ; but it must still travel on as fast as ever, and its *retreat* will only be acquired, when the goal is passed, and the final home attained.

106. And this objection lies, in a great degree, against the *scheme of human life* exhibited in the ANDROMETER of the highly valuable Sir William Jones ; which, as his noble biographer defines it to be, is “ *a scale of human attainments and enjoyments.*” This scale points out certain years at the end of life, as forming a period of “ *the perfection of earthly happiness ;*” and, therefore, naturally directs the mind to that period, as one, in prospect of which it is to guide its course. But, however ingenious that scheme may be, and however “ striking a specimen it may afford of the extent of its distinguished author’s views, in the acquisition of intellectual attainments ;” (to use the words of his biographer ;) it requires but a superficial inspection to discern, how entirely visionary, and deceptious, it is. That it is visionary, is manifest ; because there is nothing in the character

assigned to any one year, which is founded upon the laws of nature. And that it is in the utmost degree deceptious, was demonstrated in the excellent author himself, who imagined it at the age of *thirty*, and who did not live to reach the *forty-eighth* division of the scale: which was many degrees short of those, in which he had placed "*the perfection of earthly happiness.*" And therefore, as his biographer aptly remarks: "We are not to consider, that *the preparation for ETERNITY*, which stands at the end of the scale, was to be deferred until the SEVENTIETH YEAR; it is rather to be considered as *the object* to which he was *perpetually to look*, during the whole of his life, and which was exclusively to engross his latter years *."

107. But it will perhaps be said; "True! but at that end is DEATH; and the prospect of death is so repellant to human nature, that the mind naturally recoils from

* See THE ANDROMETER, at the end of this Tract.

“ the view ; and would rather seek an obli-
 “ vion in the visions of fancy, than be har-
 “ rowed up by the presence of that hostile
 “ spectre.” If this is the language of human
 nature, I am at a loss to know, under what
 dispensation we are to find it. By human
 nature, I understand the best condition of
 that nature. Was it then in the *heathen world*,
 that this language was held ? It is very con-
 trary to the language of Socrates, or of
 Cicero.

108. When Socrates stood before his
 iniquitous judges, and had just received con-
 demnation to death, he thus evinced the
 effect which their judgment, and the pro-
 spect of immediate dissolution, wrought
 upon his mind. “ Death,” said he to them,
 “ must necessarily be one of two things.
 “ Either it is the entire end of all sen-
 “ sation ; or it is the transportation of the
 “ soul from one place into another. Now,
 “ if it is only the extinction of all sen-
 “ sation, like a sleep in which we experi-
 “ ence *no dreams*; how astonishingly gainful
 “ is death ! But if, on the other hand, that

“ which we are taught be true ; that death
 “ is our removal from hence into another
 “ place ; and if it be also true, that we
 “ shall there be consigned to the judgment
 “ of righteous and equitable judges ; how
 “ far more gainful must it then be ! And if
 “ I shall there hold intercourse with Or-
 “ pheus, with Musæus, with Hesiod, with
 “ Homer ; I would willingly, for such feli-
 “ city, suffer death many times over ! To
 “ me, the prospect of such a society is
 “ beyond measure delightful ; since they,
 “ who shall arrive at that place, will die no
 “ more, but will remain for ever, immortal,
 “ and in the enjoyment of happiness, infi-
 “ nitely surpassing every thing that is ex-
 “ periened here*.”

109. The sentiments of Cicero, on the
 same article, are delivered by him in the
 person of Cato ; whom he thus makes to
 wind up, and conclude, his beautiful treatise
 upon *Old Age*. “ I depart from life,” says
 he, “ as from *an inn*, not as from *an home* ;

* Plato's Apology, &c.

“ for nature gave it to us, only as a place
“ of temporary abode, and not as one of
“ permanent habitation. O glorious day!
“ when I shall reach that divine concourse
“ and society of spirits; and when I shall
“ depart from this scene of pollution and
“ distraction! For I shall then, not only go
“ to those persons of whom I have already
“ spoken, but to my own son, than whom
“ no better man was ever born, nor any
“ one more illustrious for his piety. To
“ whose body I performed the last offices;
“ whereas, it was rather he that should
“ have performed them to mine. But his
“ soul, not taking leave of me, but looking
“ back for me, departed to those regions,
“ to which he knew I myself must so soon
“ follow him. And this loss I seemed to
“ you to bear with composure; but it was
“ not that I bore it with composure, but
“ that I consoled myself with the thought,
“ that the distance and separation between
“ us would not be long. And with these
“ reflections, old age is not only light to
“ me, but even pleasing. For if I am in

“ error in believing, that the souls of men
 “ are immortal, I willingly err; nor shall
 “ any one, while I live, rob me of that
 “ error, which is my delight!—*Quod si in*
 “ *hoc erro, quod animos hominum immortales*
 “ *esse credam, libenter erro: nec mihi hunc*
 “ *errorem, quo delector, dum vivo, extorqueri*
 “ *volo.*”

110. Is it, then, in the *Christian world*, that death is discovered to be an object so odious to human nature? Surely not; for we know, that since the secrets of “ Life and Im-
 “ mortality have been brought to light
 “ by the Gospel,” and all doubts dissipated respecting those great points, the
 “ *sting of death*” is drawn; and it is become to us nothing more than *the portal*, by which
 “ we pass into life.”

111. Since, then, those who are most fit to guide our reasons, either in the heathen or Christian world, have not recoiled from the prospect of death, nor viewed it as an hostile spectre, but rather as a guide and a deliverer; shall we, who profess to unite in ourselves all lights, both Christian

and heathen, cherish the miserable sentiment, which dares not meditate its natural approach ?

——— No ! the thought of death indulge.
Give it its wholesome empire ; let it reign,
That kind chastiser of the soul in joy !
And why not think of death ?——
Ere man has measured half his wearied stage,
His luxuries have left him no reserve ;
No maiden relishes, unbroached delights.
On cold-serv'd repetitions he subsists,
And in the tasteless present, chews the past.—

AGE should walk thoughtful, on the solemn shore
Of that vast ocean it must sail so soon ;
And put good works on board, and wait the wind,
That shortly blows us into worlds unknown.
If *unconsider'd too*, a dreadful scene !

112. It is a great mistake, to suppose that we are not yet entered within the dominion of death, because his last act of power has not yet been exercised upon us :
“ in the midst of life we are in death.”

Must I then forward only look for death ?
Backward I turn my eye, and find him there,
Man is a *self-survivor* every hour.
Man, like a stream, is in perpetual flow,

Death's a destroyer of quotidian prey.
My youth, my noontide his, my yesterday !
The bold invader shares the present hour ;
Each moment on the former shuts the grave.
While man is growing, life is in decrease ;
Our birth is nothing but our death begun,
As tapers waste that instant they take fire.
Shall we then fear, lest that should come to pass,
Which comes to pass each moment of our lives?

113. That the contemplation of the close of life, which is inseparable from death, is far from being grievous *in itself*, but is only rendered so by *its opposition* to the customary habits of the mind, and to the conceptions which the mind has chosen to entertain and nourish ; is brought to demonstration, by a comparison with those, who have viewed it, not merely with composure and willingness, but with even rapture and delight.

114. Mr. Gibbon, when he had completed those celebrated pages, the applause for which was to constitute the chief reward and happiness of his mind ; and when, at the age of *fifty-two* years, he had conceived the fallacious expectation of an "*autumnal*

“ period of felicity ;” declared his own experience of life, in the following warning sentence : “ I must reluctantly observe, that
“ two causes, the *abbreviation of time*, and
“ the *failure of hope*, will always tinge, with
“ a *browner shade*, the evening of life*.”

115. If this sentence is delivered as a general proposition, applicable to all mankind ; and meaning to assert, that the abbreviation of time, and the failure of hope, are correlative, the latter necessarily following from the former ; we are so happy as to know, with full assurance, that it is *positively false*. Millions of Christians have borne testimony, in the evening of their lives, to its utter falsehood. When St. Paul exclaimed—“ The time of my departure is at
“ hand. I have finished my course ; hence-
“ forth there is laid up for me a crown of
“ glory, which the Lord, the righteous judge,
“ will give me in that day. And not to *me*
“ only, but to *all those* also who love (the
“ prospect of) His reappearing !” When he thus exclaimed, was there any symptom

* Memoirs of his Life.

that the strength of his hope was diminished by the abbreviation of his time? Or did any “*shade* seem to tinge the evening of his “*life?*” And endless are the examples which the experience of individual Christians can supply, of hope increasing with the abbreviation of time; and of the serene effulgence, which that hope sheds, not only over the evening, but over the very twilight of life. Mr. Gibbon’s proposition, therefore, if taken *universally*, is most experimentally false.

116. But, if it be taken with limitation, as in fact it ought to be taken; if it merely expresses Mr. Gibbon’s own experience; and declares the inward condition of his own mind; then we must receive it, not only as *true*, but as one of the most salutary disclosures, one of the most valuable truths in experimental ethics, that could have been imparted to the world. Mr. Gibbon thus distinctly declared, as the result of his life, drawn up, deliberately, only a very short period before his decease, that the course into which he had put his mind, and the

view which he had practised himself to take of philosophy and of religion, caused his hope to fail, in proportion as his term of life diminished; and that the consequence of that failure of hope, was a tinge of gloom, more and more deeply investing the evening of his life.

117. Melancholy, nay frightful, as this declaration is, it speaks more than volumes to prove the divinity of the Gospel; and the impotence and absurdity of all human conceits, set up in opposition to it. It proves to demonstration, the truth of what has just been advanced; that the prospect of the end of life, is not necessarily, and in itself, grievous; but that it becomes so only when it is in opposition to the habits, and established impressions of the mind. Where the mind accustoms itself to view the progress and end of our nature, as it is illustrated by revealed truth; the close of life, that is, death, is a requisite circumstance in it, conducive to an end we seek. Where we seek not that end, because we have habitually excluded, or turned away from, the

light of revelation; the mind, unwilling to advance, seeks either to return, or remain stationary. But death is an unsurmountable impediment to such an expedient; and every step, therefore, that we are forcibly carried towards it, must naturally "tinge with a browner shade, the evening of life."

118. We meet with nothing, in the death of that distinguished censor of the church and Gospel, which should tempt us, even if we could gain tenfold the measure of his fame, to seek the succour of his philosophical phantom, in exchange for the substantial consolations of the Christian faith. The chief incidents of the awful period, which, at the age of *fifty-six*, interrupted all his plans of "*autumnal felicity*;" are thus recorded. "*Twenty-four hours* before his death, Mr. Gibbon happened to fall into a conversation, not uncommon with him, on *the probable duration of his life*. He said, he thought himself a *good life*, for *ten, twelve*, or perhaps *twenty years*. On Monday, January 13, he underwent an operation, and seemed much relieved.

“ He talked, as usual, of passing his time at
“ houses which he had often frequented,
“ with great pleasure; and said, I intend
“ to go on Thursday (Jan. 16,) to Devon-
“ shire house.”—“ On the 16th,” says his
noble biographer, “ I reached his lodging
“ about midnight, and learned, that my
“ friend had expired, a quarter before one
“ o’clock, *that day*. His *valet de chambre*
“ observed, that Mr. Gibbon did not, at any
“ time, show the least sign of alarm, or
“ apprehension of death. *And it does not*
“ *appear, that he ever thought himself in*
“ *danger.*” He died in the year 1793,
aged 57.

119. Addison, two years before his death,
entered upon his admirable work, in EVIDENCE *of the* CHRISTIAN RELIGION. “ In
“ the beginning of the year 1719,” says his
great biographer, “ the end of his useful life
“ was now approaching. Addison had for
“ some time been oppressed by shortness of
“ breath, which was now aggravated by a
“ dropsy ; and finding his danger pressing,
“ he prepared to die conformably to his

“ own precepts and professions. The Earl
 “ of Warwick was a young man of very
 “ irregular life, and perhaps of loose opi-
 “ nions. Addison, for whom he did not
 “ want respect, had very diligently endea-
 “ voured to reclaim him; but his argu-
 “ ments and expostulations had no effect.
 “ One experiment, however, remained to
 “ be tried; when he found his life near its
 “ end, he directed the young lord to be
 “ called; and when he desired, with great
 “ tenderness, to hear his last injunctions,
 “ told him, ‘ I have sent for you, *that you*
 “ *may see how a CHRISTIAN can die.*’” He
 died June 17, 1719, aged 47.

120. Whatever was the effect of this
 example upon the Earl of Warwick, it
 remained to animate the faith, the piety,
 and the virtue of the Christian world.
 Gellert, distinguished in Saxony by the
 sanctity of his life and writings, demon-
 strated in himself the efficacy of that bright
 example. “ On the day of his dissolution,
 “ convinced that he felt the immediate
 “ approach of death, he earnestly inquired

“ of his friends, how long he might still
 “ have to struggle with it? Upon receiving
 “ for answer, *perhaps an hour*; ‘ God be
 “ praised!’ he exclaimed, raising his hands
 “ with a joyous countenance; ‘ *only one*
 “ *hour!*’ Then, with a countenance still
 “ more serene, he turned on his side;
 “ silently addressed himself in prayer to
 “ God; and, in the midst of that prayer,
 “ sunk into the sleep of death; on the 13th
 “ of December, 1769, aged 54. This so
 “ peaceful end,” adds his biographer, “ re-
 “ calls and confirms what Addison said on
 “ his death-bed: *See how a Christian can*
 “ *die!* And thus was accomplished the
 “ ardent desire which Gellert expressed in
 “ a letter, in which he spoke of the death
 “ of Addison: ‘ Great God! what would
 “ be my happiness, if my end could be like
 “ his!’”

121. “ There is nothing in history,” said
 Addison, seven years before his death,
 “ which is so improving to the reader, as
 “ those accounts which we meet with, of *the*
 “ *death* of eminent persons, and of their

“ behaviour in that dreadful season. I may
 “ also add, that there are no parts in history,
 “ which affect and please the reader in so
 “ sensible a manner. The reason I take to
 “ be this; because there is no other *single*
 “ circumstance in the story of any single
 “ person, which can possibly be the case of
 “ *every one who reads it**.”

122. The sound sense and truth, of this remark, being manifest; let us bring home to our own cases the examples, here adduced, of the concluding lives, of one of the greatest antagonists, and of one of the greatest vindicators, of the Christian faith; and let us reflect, *which* of the two we would rather resemble, on the day which shall terminate our lives. Whether of him who prepared for his declining years a diminution of hope, and an augmenting gloom of prospect; or of him, who prepared his mind to depart in the strongest confidence of hope, and in the brightest serenity of joy? Of him, who on the day of his death, was employed in the sad and fallacious

* Spectator, No. 289. See this whole paper.

computation, of *ten*, or *twelve*, or *twenty* more years of *earthly life*; or of him, who met the day of his death, as the day of his immediate advancement to the presence of God, in *eternity*? Of him, whose mind entertained no anticipations of his impending removal to another state of being; or of him, whose mind was already on the wing for its departure, with the most lively anticipations of the bliss which was waiting to receive him? Of him, finally, who sought to lead a soul to heaven, by the demonstrative evidence of its already dawning glory; or of him, who had no better consolation to offer to his greatest friend, under the severest of domestic calamities, than a frigid and unhopeful—"IF *there be a future state**."

The chamber, where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! If not, draw near with awe;
Receive the blessing, and adore the chance
That threw in this Bethesda your disease.
If unrestor'd by this, despair your cure;

* Gibbon's Miscel. Works, i. 279.

For here resistless demonstration dwells :
 A death-bed's the detector of the heart.—
 You see the man, you see *his hold on Heav'n*.
 If sound his virtue, as Philander's sound,
 Heaven waits not the last moment ; *owns her friends*
On this side death, and points them out to men :
 A lecture, silent, but of sovereign power.

Whatever farce the boastful hero plays,
 Virtue alone has *majesty in death*.
 Through Nature's wreck, through vanquish'd agonies,
 What gleams of joy ! What more than human peace !
 Where the frail *mortal* ? the poor abject worm ?
 No, not in death, the mortal to be found.
His conduct is a legacy for all !

His comforters he comforts ; great in ruin,
 With unreluctant grandeur, gives, not yields
 His soul sublime ; and closes with his fate.
 “ How our hearts burnt within us ” at the scene !
 Whence this brave bound, o'er limits fix'd to man ?
 His God sustains him in his final hour !
 His final hour brings glory to his God !—
 Christians, adore ! and infidels, believe !

As some tall tower, or lofty mountain's brow,
 Detains the sun, illustrious from its height ;
 While rising vapours, and descending shades,
 With damps and darkness drown the spacious vale :
 Undamp't by doubt, undarken'd by despair,
 Philander thus augustly rears his head,
 At that black hour which general horror sheds

On the low level of th' inglorious throng.
Sweet peace, and heavenly hope, and humble joy,
Divinely beam on his exalted soul ;
Destruction gild, and crown him for the skies !

123. It is a vast error to suppose, that *vice*, in its common and popular sense, is the *only* moral evil which can disqualify us for the promises of religion. Vice is, indeed, a *mortal* evil, and an *insuperable disqualification*, so long as it continues, and is not cast off, and thoroughly purged out ; but the mind and heart of man, oppressed by its burthen, may conceive such inward apprehensions of its misery and hatefulness, as, by a strong and resolute effort to cast it off, to loathe it, and to invest itself thenceforth in a garb of purity and virtue. The mind, receiving into itself such an inward principle of renovation, may become, as it were, entirely regenerated ; and hold a serene and steady hope of admission to those high privileges, through the mercy of God, and the peculiar means by which He has been pleased to administer that mercy.

124. But there is a more *desperate* evil,

which is, *mental vice*; a corrupt, inbred *pride of mind*, and principle of *self-exaltation*. If this principle is suffered to establish its full dominion, to grow with life, and to become inveterate, neither the experience nor the imagination of man can conceive a process for correcting it. This is a principle of essential hostility to the *supremacy* of God, as vice is a principle of open rebellion against His *authority*. But he who has long rebelled, may become heart-smitten and humbled, and prostrate himself in penitence; and then, his evil is instantly removed. But he, who is “exalted above measure;” who establishes in himself a sentiment of *self-authority*; who contemplates, with a self-devotion, his own imagined superiority of judgment; making his *self* the ultimate object of his appeal; becomes incapable of humiliation, and closes the door of his reason, and his heart, against all illumination through the channels of *divine truth*. And there is no prospect of his evil being corrected, before he is called away to THE GREAT TRIBUNAL, to account for the

exercise of his intellectual agency; and to show, how far his time of trial has been employed, in reducing his intellectual faculties into a state of submissive allegiance to THE MASTER, whom alone he was made to serve by them. If then it be found, that *no sufficient* progress has been made, in a course of *subjugating the will*, and *conforming the mind*, to the sole and entire government of God; the agent must, necessarily, stand as defective, as if he had engaged in any other course of delinquency. The *mental vice*, so cherished and confirmed, will leave him as unprepared, and as inadequate to the perfect agency then demanded of him, as if he had lived in the indulgence of any other species of forbidden gratification.

125. And it is upon this distinction, so easily apprehended by the reason, between rebellion in act, that is *vice*, and rebellion in principle, that is, *infidelity* and *scepticism*, that OUR LORD, who alone could declare the counsels of Heaven, pronounced; that the *former*, “the publicans and harlots, should
“ go into the kingdom of Heaven, before

“ the *latter*.” Not, indeed, *while* they continued such ; but that there was a far greater facility, for the abjectness and temerity of vice to purge itself, and to fit itself for Heaven, than for the arrogance, and disloyalty, of infidelity, to do the same thing.

126. This is that evil spirit, which has so variously laboured, throughout the last century, and in our own days, to *rob* us of the consoling prospects of futurity, confirmed to us by *the revelation of the GOSPEL*. “ If it “ is an error,” said Cicero, “ no one shall “ *rob* me of it while I live !” What would he then have said of that modern host, usurping to themselves his proper designation of *philosopher*, who have laboured, with a malignity beyond all example, to *rob* mankind of *a truth*, which, even as *a possible error*, appeared to Cicero of a value inappreciable ? What he would have thought, we may gather from the testimony of a spirit congenial with his own ; a *true philosopher* ; who was able to carry into the twilight of *the Academy*, the bright and piercing illumination of *THE GOSPEL*,

127. "Perhaps," said this excellent writer forty years ago, "our modern sceptics are ignorant, that, without the belief of a God, and *the hope of* IMMORTALITY, the miseries of human life would often be insupportable. But can I suppose them in a state of total stupidity, utter strangers to the human heart, and to human affairs? Surely they would not thank me for such a supposition. Yet this I must suppose, or I must believe them to be most perfidious and cruel men.

128. "Caressed by those who call themselves the great, engrossed by the formalities and fopperies of life, intoxicated with vanity, pampered with adulation, dissipated in the tumult of business, or amidst the vicissitudes of folly, they perhaps have little need, and little relish, for *the consolations of* RELIGION. But let them know, that, in the solitary scenes of life, there is many an honest and tender heart, pining with incurable anguish, pierced with the sharpest sting of disappointment, bereft of friends, chilled with

“ poverty, racked with disease, scourged by
“ the oppressor; whom nothing but trust in
“ Providence, and *the hope of* A FUTURE RE-
“ TRIBUTION, could preserve from the ago-
“ nies of despair. And do they, with sacri-
“ legious hands, attempt to violate this last
“ refuge of the miserable; and to *rob* them
“ of the only comfort that had survived
“ the ravages of misfortune, malice, and
“ tyranny! Did it ever happen, that the
“ influence of their execrable tenets dis-
“ turbed the tranquillity of virtuous retire-
“ ment, deepened the gloom of human dis-
“ tress, or aggravated the horrors of the
“ grave? Is it possible, that this may have
“ happened in many instances? Is it pro-
“ bable, that this hath happened, or may
“ happen, in *one single* instance? Ye traitors
“ to human kind, how can ye answer for
“ it to your own hearts!—But I remonstrate
“ in vain. Could I enforce the present
“ topic by an appeal to your *vanity*, I
“ might perhaps make some impression;
“ but to plead with you on the principles
“ of benevolence or generosity, is to address

“ you in a language ye do not, or will not,
 “ understand.

129. “ But let not the lovers of truth be
 “ discouraged.— The fashion of *sceptical*
 “ *systems* soon passeth away. Those un-
 “ natural productions, the vile effusions of
 “ a hard heart, that mistakes its own rest-
 “ lessness for the activity of genius, and its
 “ own captiousness for the sagacity of
 “ understanding, may, like other monsters,
 “ please a while by their singularity ; but
 “ the charm is soon over : and the succeed-
 “ ing age will be astonished to hear, that
 “ their forefathers were deluded, or amused,
 “ with such fooleries. *The measure of SCEP-*
 “ *TICISM seems indeed to be FULL*.*”

130. Thus this excellent, and *almost*
prophetical, writer. The lovers of truth
 therefore, need not to be any longer dis-
 couraged ; for “ GOD is true, and every man
 “ a liar” who dares to deny His truth.
 And, under the security of that truth,
 we are graciously supplied with a reason,

* Beattie on Truth. P. iii. c. 3.

a *triumphant* reason, why, *if we please*, we need not survey death with any sentiment, either of terror or of aversion. In the first place, the act of *death* itself is *nothing* for a Christian to sustain; since he shall “*never taste of death, but will instantly pass from death unto life.*”

Why start at death? Where is he? Death arriv'd
Is gone; not come or gone, he's never *here*.
Ere *hope, sensation* fails; black-boding man
Receives, not *suffers*, death's tremendous blow.
The knell, the shroud, the mattock, and the grave,
The deep damp vault, the darkness, and the worm,
These are the bugbears of a winter's eve:
The terrors of the *living*, not the *dead*.—
Man makes a death, which Nature never made;
Then on the point of his own fancy falls,
And feels a thousand deaths in fearing one.

131. But the *triumphant* reason, which I have alleged, for not surveying death with any sentiment either of aversion or terror, is this: There are but *two* enjoyments of this present life, which a *wise man* would desire to carry with him out of it; viz. *the favour and friendship of God*: and *the com-*

merce of dear and virtuous friends; and we have God's express assurance, that he shall take *both* these with him. Every thing else, which only makes up *the circumstances* of life, he would not wish to take with him; because he is thoroughly assured, that all the good, of opulence, of honour, of knowledge, or of pleasure, will be supplied in an incomparably better manner, in an incomparably better place. And he will easily give credit to God's assurance, upon the samples of those advantages which he witnesses here, that "these latter are not
 " worthy to be compared with those which
 " shall be revealed hereafter; and that the
 " things which God has prepared for them
 " who *love Him*," (that is, who strive to *please Him*; by endeavouring to bring *their wills** into a true conformity with HIS MANIFESTED WILL, in respect of every thing which He designs us to *know*, and to *do*;) "are
 " really, as He has caused it to be proclaimed, such as neither eye hath seen, nor

* See Preliminary Chapter, p. 13.

“ the imagination of man ever yet conceived.” The prospect of an inheritance in all these ; together with *the friendship of God*, and *the company of pious friends*, advanced, with ourselves, to a state of *full perfection* ; ought not only to divest death of all its terrors, but even to transform it, in our imaginations, into “ *an angel of light*.”

132. It was thus, that the sublime and pious mind of Milton contemplated it, in a very early period of his life ; and so depicted it, in his Latin verses written upon occasion of the death of Nicholas Felton, Bishop of Ely, in the year 1626 ; a translation of which verses is here presented to the English reader.

ON THE DEATH OF THE BISHOP OF ELY.

While yet my sad and pallid cheek
Was moist from many a tear,
That tender love, and anguish meek,
Had shed o'er WINTON'S* bier ;

* Lancelot Andrews, Bishop of Winchester, who died 1626.

Fame, active messenger of grief,
 Thro' Britain's land had told,
 That thou, (in every virtue chief!)
 ELY ! in death wast cold.

My swelling breast, surcharged with woe,
 Scarce found a vent for breath:
 At length, when faltering words could flow,
 I called a *Curse on Death !*

But lo ! in accents heavenly sweet,
 From some supernal sphere,
 These solemn sounds, descending, greet
 My wonder-smitten ear.

“ O ! check thy grief, thy tears restrain,
 “ Unhallowed and unjust !
 “ Nor dare, with murmur, to complain,
 “ In Infidel mistrust.

“ Death is not what the poets sung,
 “ The child of gloomy night ;
 “ From Erebus, or Chaos, sprung :
 “ Alien, impure, from light.

“ DEATH is a SERAPH, sent in love
 “ From Heaven's high bliss by God,
 “ For souls to fill His courts above,
 “ Freed from their earthly clod.

- “ Thither, disburthen’d of their clay,
“ In upward course they soar;
“ To regions of unending day,
“ Where night is seen no more.
- “ There, in their Father’s presence dwell :
“ While impious sprites are driv’n
“ To Tartarus, and lowest Hell,
“ Outcast from God and Heav’n.
- “ With joy, with ecstasy, I heard
“ Her life-inspiring call :
“ Eager I hasted, nor deferr’d
“ To quit your nether ball.
- “ Borne by her winged ministers,
“ In flight sublime I soar’d ;
“ Dreadless I travers’d Scorpio’s stars,
“ Nor fear’d Orion’s sword.
- “ Like him I mov’d, that seer divine,
“ Who, chariotted in fire,
“ Mounted above each starry sign,
“ To heav’n’s eternal Sire.
- “ I pass’d the glories of the sun,
“ The planets’ orbs ; and last,
(“ My lower journey bravely done,)
“ The galaxy I pass’d.

“ At length I reach’d the court of Heav’n,
 “ The Eternal’s chrystal dome ;
 “ Of glorious course, more glorious haven,
 “ And man’s celestial home.

“ But how, to earth-clad man, relate
 “ The joys these scenes bestow ?
 “ Enough:—*I share this blest estate,*
 “ *And all its raptures know !*”

133. Let us not then be told any more, that the abbreviation of time necessarily diminishes hope, by darkening the human prospect ; unless, indeed, it be said as an avowal of individual error and perverted reason ; and then let us cherish that avowal as *a beacon*, to warn us from a gulf of desolation, in which time, and hope, and light, sink and perish together.

134. The circumstance of death, which is naturally and necessarily to be supposed in the termination of the dial, ought not, therefore, to be viewed as an object of dismay or disgust, which the mind cannot accustom itself to face, or beyond which it cannot look ; since the wisest heathens, and

the best Christians, have been able to contemplate it as an object of their highest regard.

135. A backwardness in age, to reflect upon its station in years, or to contemplate the term which it sees to be near at hand, is, in effect, a repining and murmuring against the order established by Providence; the impiety of which was long ago pointed out, and reprobated, by the natural piety and true philosophy of Cicero. “ I follow “ *Nature*,” said he, “ that perfect guide, as “ GOD; and as such I submit to her. For “ it is not likely that, when all the other “ ages of life are so well ordered and “ drawn out, she should fail, like a bad “ poet, in *the last Act*. Something must of “ necessity be *last*; and, like the fruits of “ trees, and seeds of the earth, wither and “ fall from fulness of maturity. To that “ law, a wise man will patiently submit; “ for, to revolt against nature, what is it, “ but to war against the gods, with the “ impiety of the giants?—*Quid enim est “ aliud, gigantum modo bellare cum diis, nisi “ naturæ repugnare?*”

136. If the mind keeps pace with the years, declension and decay will be objects of its expectation; and it will naturally grow into such an accordance with those circumstances of its being, as to render the thought of them devoid of all offence.

137. "Our *infancy*," said the aged and experienced Bishop Hall, "is full of folly; *youth*, of disorder and toil; *age*, of infirmity. Each time hath his burden, and that which may justly work our weariness. Yet infancy longeth after youth; and youth, after more age: and he that is very old, as he is a child for simplicity, so he would be for years. I account OLD AGE the best of the three; partly, for that it hath past through the folly and disorder of the others; partly, for that the inconveniences of this are but bodily, with a bettered estate of the mind; and partly, for that it is *nearest to dissolution*. There is nothing more miserable, than an old man, who would be young again*."

* Bishop Hall's Works, Vol. I. p. 48.

138. But if these are, indeed, attractive and glorious objects, which the Bioscope offers to our prospect as a COMFORTER in *Age*; it is indispensably necessary, that,

Warn'd by the languor of life's evening ray,

Age should pay the utmost deference to its admonition, as a MONITOR, by striving to live, the small time that remains, in a state of constant qualification for obtaining them: which state of qualification, as we have already seen, must consist, in *the conformity of our wills* with the SUPREME WILL manifested in the Gospel. That admonition is founded, upon the sensible demonstration, that the proportion of time which now remains is *small*; and upon the self-evident truth, that there is no way in which we can pass that time, which will answer so well, or afford us so *large* a return of enjoyment, as in using every particle of it with the most scrupulous economy: "walking circumspectly; not as fools, but as wise; for the purpose of *redeeming the time.*"

139. What has been said of AGE, *within* the average measure of SEVENTY YEARS, holds with still stronger force, should that age be extended *beyond* the average; or, in the proper sense of the term, become *super-annuated*: that is to say, live into *years over and above* the common calculation. In that state, of proper *super-annuation*, when it is obliged every day to exclaim with the poet :

I scarce can meet a monument, but holds
My younger !.....

every year ought to be a matter of surprise, rather than of exultation. For we can never count it, till it is gone; and, therefore, we have it not in possession, but have lost it, as soon as we are able to enumerate it. And the prospect of another year, is always more and more improbable.

140. In what manner we ought to regard that term of *excess*, we may learn from the example of a wise and aged heathen. "The great and learned Varro," as we are informed by Pliny, "was a singular instance

“ of the vigour and powers of life ; retain-
“ ing all his mental and bodily facul-
“ ties unimpaired, until the advanced age
“ of eighty-eight.” Yet, when he wrote
his celebrated treatise *Upon Agriculture* at
the age of eighty, how did he account the
privilege which he then possessed ? “ Had
“ I leisure,” said he, in his prefatory ad-
dress, “ I should send you this work in a
“ more commodious form ; which, however,
“ I will still endeavour to do, as well as I
“ am able : but I am sensible, that I must
“ now make haste ; for if, as they say, *man*
“ is but a bubble, how much more so, an
“ *Old Man* ! For my *eightieth* year now
“ admonishes me, that I must gather up
“ my bundles, before I depart out of life.
“ *Otium si essem consecuturus, Fundania, com-*
“ *modius tibi hoc scriberem ; quæ nunc, ut*
“ *potero, exponam, cogitans esse properandum.*
“ *Quod, ut dicitur, si est homo BULLA, eo*
“ *magis SENEX. Annus enim octogesimus*
“ *admonet me, ut sarcinas colligam antequam*
“ *proficiscar e vitâ.*”

141. Surely this is a period, when we

ought, in reason, not merely to contemplate, but to live in the constant anticipation of, that ETERNITY, which we behold so near us.

A good man and an angel ! these between
How thin the barrier ! What divides their fate ?
Perhaps a moment, or perhaps a year.

If this be true of *every* stage of life ; as it is applied by the poet ; how lively is its truth, when applied to every year, and every day, after the average measure of life is consumed ? When Lord Russel rose on the morning of his execution, it is related of him, that he wound up his watch ; and then said : “ I have now done with *Time* ; I must “ henceforth think solely of *Eternity* ! ” And such should be the reasoning of all, who see their Bioscope concluded, and its functions ended : in the same manner they should dispose their minds for that *near* moment, when their altered being shall suddenly and presently convince them, that

Time was ; Eternity now reigns alone !

142. It is in old age, however, and especially in *extreme* old age, that the office of *Remembrancer* exercises its severest duty. Its power is mitigated, in proportion as the prospective measure of life offers space, and probable opportunity, for *the redemption of time*, by a wise and provident employment of that which may remain. But neither *time*, nor any thing else, can be redeemed by man out of *nothing*. Here then, when time touches at its end, the scene may become dreary and dark indeed, and even desperate; if the care of time has been neglected, until that late crisis. “The abbreviation of time, might then so extinguish hope, as to induce a quality of the blackest tinge over the evening and twilight of life; and leave only a fearful looking for judgment,” were it not that there is a REDEEMER, still available even in that dreadful crisis: who may yet be resorted to, even when a man shall be assailed with the dreadful conviction, that he himself can no longer make any redemption of time. That REDEEMER, as He is omnipotent, so

is he mercifully disposed to receive and succour us, even in the extremest cases that can be imagined; provided HE be *duly* addressed, and as *duly* used, as soon as that conviction has taken entire possession of the mind.

143. It is indeed, when “*we have nothing to pay,*” that that all-gracious Redeemer may be prevailed upon, to obtain for us “*the free remittance of the whole.*” When the graduated scale marks out to our view the terrible truth, of the exhausture of our stock of time; it may compel us also to remember, that *we have* still that divine resource left us for redeeming our wasted time, and, therefore, to reject *despair*. And is not this an office of COMFORTER? If the mind once conceives a sharp, and penetrating conviction, of the pressing necessity of such a *redeeming power*; together with an ardent and impatient anxiety to obtain its succour, and with humiliation and self-abasement to bend to all its conditions; whatever be its station on this side eternity, that mind may yet draw breath,

and calm its terrors. Infinite justice having already accepted AN ATONEMENT which comprehends *all cases*, infinite mercy melts at the miserable and insolvent condition of the humbled applicant. “*Man’s necessity*,” observes the pious Lord Chancellor Bacon, “*is God’s opportunity*.” Whether, therefore, the labourer enter the vineyard at *the noon*, or *the evening*, of his day, still he may hope to obtain the commiseration and kindness of his Lord; provided that he seeks pardon and reconciliation with a perfect and penitent allegiance, the moment he is thoroughly convinced of his guilt, his misery, and his insolvency.

144. It is excellently observed by a great Christian moralist, that under every possible moral circumstance of man, whether in youth or in age, there exists always a direct and immediate traverse of communication, by which every man, conscious of his delinquencies, and oppressed by the remembrance of them, may at once return to his God. What Archdeacon Paley says of the sinner, we may say of extreme age under

such a calamity. "The sinner," says he, "may return and fly to God, even because the world is against him." And so old age, if it then first receive a thorough conviction of its dangers, may fly to God, even because time is against it. "The thing wanted," says the same excellent divine, "as the *quickenings principle*, the seed and germ of religion in the heart, is compunction, convincement of sin, of danger, of the necessity of flying to A REDEEMER, and to his religion, *in good earnest*.*" If that genuine seed be once lodged and quickened in the heart, God's omnipotence may give it growth and perfection, by the special operations of His mercy and His providence.

145. Dr. Johnson relates the account of a person, whose life had been notoriously corrupt; and who, being thrown from his horse in a fall which caused his instant death, yet uttered in the moment of his fall the ejaculation, "O God!" with so

* Paley, Sermon xii.

extraordinary and penetrating an earnestness, as to give occasion to the following lines :

Between the stirrup and the ground,
I mercy ask'd, I mercy found !

This representation does not, in the smallest degree, exaggerate the conduct of the divine clemency ; as the repentant thief upon the cross, triumphantly and eternally demonstrates.

146. At the same time we must, above all things, guard against all delusion in applying that gracious attribute to our own particular case ; since GOD “ *is not mocked* ;” and He will, assuredly, only exercise it in our favour, where the heart is sincere, and such as is here described. There cannot be a more certain expedient for depriving ourselves, irretrievably, of all share in that clemency, than by a systematic, contumacious, and calculated postponement of our application for it, until we think that we can do without it no longer. “ Then

“ shall they call upon ME, saith the Lord,
“ but I will not hear; they shall seek ME
“ early, but they shall not find ME; and
“ that, because they hated knowledge, and
“ received not the fear of the Lord; but
“ abhorred MY counsel, and despised MY
“ instruction. Then shall it be too late to
“ knock, when the door shall be shut; and
“ too late to cry for *mercy*, when it is the
“ time of *justice*. O terrible voice of most just
“ judgment, which shall be said unto them;
“ Go, ye cursed, into the fire everlasting,
“ which is prepared for the devil and his
“ angels! Therefore, take WE heed betime,
“ while the day of salvation lasteth; for
“ the night cometh, when none can work:
“ but let us, while WE have the light,
“ believe in the light, and walk as children
“ of the light; that WE be not cast into
“ utter darkness, where shall be weeping
“ and gnashing of teeth. Let us not abuse
“ the goodness of God, who calleth us
“ mercifully to amendment; and, of His
“ endless pity, promiseth us forgiveness of

“ that which is *past*, if with a perfect and
 “ true heart we return unto HIM*!”

147. We have now travelled, in a general manner, through all the ages of the dial; and have even carried our view into that age, which may possibly exceed them all. From the sum of the reflections which have been called forth in our progress, it must now be apparent, that THE BIOSCOPE, duly and habitually observed, is excellently calculated to keep our minds in a state of continual accord, with the successive stages and circumstances of our journey; with our actual and current *year*; with the character of our age; and with its constantly varying relation to the opposite extremes of life. The result of which accord will necessarily be, an orderly and harmonious correspondence, between our *mind* and our *time*. Youth will not look forward with precipitation, nor age with reluctance. We shall live with our year, think with our year, and move on with our year. We shall always

* See the admirable exhortation, in *the Communion Service* of our Church.

be found at our true place, in time ; neither forestalling stations which are to come, nor hanging back upon those which are gone. Our proper place will be the most congenial to the temper of our minds ; which will become so harmoniously adapted to each succeeding year, that no irksomeness, regret, or distress, will accompany the consciousness of our approximation to THE END ; and thus, *the due proportion and balance will be established, and invariably preserved, between our THOUGHTS and our YEARS* : which was the object we first intended.

148. And that great object being gained, we shall be able to direct it to the use for which alone it was pursued ; namely, the best exercise of the preparatory course of discipline under which we are now subsisting, in order to the assumption of a perfect agency, in the perfected universe, whenever the time arrives, that our SOVEREIGN MASTER shall call upon us for that service.

149. A followed attention to the Bioscope, will moreover contribute to advance us very far in that momentous article of know-

ledge, which the best and wisest of men have ever regarded as one of the most important: THE KNOWLEDGE OF OURSELVES. For, by always knowing what we are with respect to *time*, we shall know what we are with respect of every thing that *depends upon time*; the principal of which are, the duties and services for which an allotment of time is made to us. And seeing that the general average of that allotment is SEVENTY YEARS; seeing that it may be much less, but cannot be much more; and that its utmost possible extent is as nothing in comparison with durations which the mind is able to contemplate, and forecast; we shall acquire, both an interested and fixed *desire*, to preserve our mental being in a state of constant equality with the point of time at which we stand; and also, a luminous *certainty*, whether we really do so or not. Thus we shall be enabled, to give to our moral agency all the *security* which it can acquire in this present state; and calmly to expect that ultimate advancement, in which it will re-

ceive its full perfection, from the hand of GOD HIMSELF. Which is the final purpose, for which we are made members of this stupendous universe.

150. Now, in order to derive all these vast acquirements from the use of THE BIOSCOPE, very little is required to be done; and certainly, no great science was ever attained, with so little labour, or preparatory instruction. All that is requisite, is an *inclination* to adopt it; and that inclination alone, will ensure proficiency. A regular, habitual, and continued inspection and meditation of the dial, as it has been explained; in periods of privacy and serious retirement, when the mind is relieved from the importunities of the world and of life, and disposed to feel its own powers in the exercise of wisdom; will open to us all its mysteries. Our floating reflections will lodge, and establish themselves, upon the scale; and it is no rash prediction to affirm, that whoever has persevered for a time in the practice of that inspection, and has experienced the aid of its memorial, will

contract a friendship for the instrument which will not be broken.

151. For which reason, it is offered as a constant companion for the study, or the closet. Where, if it be admitted, let it be frequently, if not daily, inspected; especially at one or other of those early and late periods of the day, at which, it is supposed, every wise and good man directs his thoughts, and aspirations, to the Author of his *Being*, his *Time*, and his *Salvation*. Whatever may be the momentary effect, received from an hasty and superficial view of the scale, it is only the permanent impression, that can produce the vast and blessed consequences which are ascribed to its operation. That permanent impression, can only be formed by habit; by which the first impressions will be repeated and enforced, until they finally become indurated, and indelible.

152. And as the mind ought to apply itself, even daily, to inspect the dial; so it ought, with particular attention and seriousness, to meet the day upon which it is to

be *annually rectified* : when we are to remove the INDEX, from the point at which it will have rested for one entire year ; and to advance it to the next degree, in evidence that another year is gone, and is absorbed into the general gulf with all the ages that are past. Bishop Taylor, in his rules for the improvement of time, prescribes the following one : “ Let him that is most busied, set apart
“ some solemn time *every year*, in which,
“ for the time, quitting all worldly business,
“ he may attend wholly upon God ; that
“ he may make up his accounts, renew his
“ vows, make amends for his carelessness,
“ and retire back again from whence levity,
“ and the vanities of the world, or the
“ opportunity of temptations, or the dis-
“ traction of secular affairs, have carried
“ him.” And what time can point itself out so fit for this wise and necessary exercise, as the day which is THE NEW-YEAR’S DAY of each individual’s life ; namely, the anniversary of his, or her, BIRTH ? As this exercise is only designed for the retirement of the closet, it need not interfere with, or

impair, any part of that cheerfulness, which gratitude to Heaven, and the liveliness of affection, may call forth in celebration of the day. The mind never experiences so high a relish in cheerfulness, as when it has answered, and complied with, the claims of seriousness; nor is any joy, that the soul can aspire to taste, comparable to that, which receives its savour from religious wisdom.

153. Lastly, when the dial is once set, *let the face of it remain continually upon the mind.* By that means, we shall possess a clear and intelligible idea, *what our age is.* To note age by the *number* of the year alone; without reference to the *two terms* of life; is only deceiving the understanding. When we say, that we are *fifty*, or *sixty*; if we receive any other idea than mere number, we shall find, that it is most commonly a comparison of our age, with the ages of others who are either younger or older than ourselves. Now it is of no consequence to compare our age with that of *others*, but only

of *ourselves* ; and we can only compare our age with the age of ourselves, by comparing it with the ages which we have already lived, and with the extreme *average* of time, to which it is possible we may advance. And that comparison will be brought, at once, before the mind, by recollecting *the face of the dial*, as we last parted from it : in which recollection, all the necessary relations, and combinations, will immediately reveal themselves.

154. And now, to conclude : If any one should ask :—“ has the author himself “ acquired all that wisdom, all that excellence of practical prudence, which he is “ so ready to propose for the acquirement “ of others ? ” I thus shortly reply : That he is far, very far, from pretensions so presumptuous, and so preposterous ; on the contrary, that he feels himself far in arrear of that point, to which he is desirous, that he himself, and all others, should attain. But, an hungry man who has found a feast, may as well share it with those who are as

needy as himself, while he is feeding, as when he is full. And he who has fallen upon the elements of an useful art, will do better to invite companions to his studies, than wait for the proficiency of a master, to which it is possible he never may attain.

SIR WILLIAM JONES'S ANDROMETER.

(See Page 114.)

	3	6	9	1	
1					-Ideas received through the Senses.
					-Speaking and Pronunciation.
					-Letters, and Spelling.
					-Ideas retained in the Memory.
5					-Reading and Repeating.
					-Grammar of his own Language.
					-Memory exercised.
					-Moral and Religious Lessons.
					-Natural History and Experiments.
10					-Dancing, Music, Drawing, Exercises.
					-History of his own Country.
					-Latin.
					-Greek.
					-French and Italian.
15					-Translations.
					-Compositions in Verse and Prose.
					-Rhetoric and Declamation.
					-History and Law.
					-Logic and Mathematics.
20					-Rhetorical Exercises.
					-Philosophy and Politics.
					-Compositions in his own Language.
					-Declamations continued.
					-Ancient Orators studied.
25					-Travel and Conversation.
					-Speeches at the Bar, or in Parliament.
					-State Affairs.
					-Historical Studies continued.
					-Law and Eloquence.
30					-Public Life,
					-Private and Social Virtues.
					-Habits of Eloquence improved.
					-Philosophy resumed at leisure.
					-Orations published.
35					-Exertions in State and Parliament.

	-Civil Knowledge mature.
	-Eloquence perfect.
	-National Rights defended,
	-The Learned protected.
40	-The Virtuous assisted.
	-Compositions published.
	-Science improved.
	-Parliamentary Affairs.
	-Laws enacted, and supported,
45	-Fine Arts patronized.
	-Government of his Family,
	-Education of his Children,
	-Vigilance as a Magistrate.
	-Firmness as a Patriot.
50	-Virtue as a Citizen.
	-Historical Works.
	-Oratorical Works.
	-Philosophical Works.
	-Political Works.
55	-Mathematical Works.
	{ Continuation of former Pursuits.
60	-Fruits of his Labour enjoyed.
	-A glorious Retirement.
	-An amiable Family.
	-Universal Respect.
65	-Consciousness of a Virtuous Life.
	{ Perfection of Earthly Happiness.
70	-Preparation for ETERNITY.

RULE OF CHRISTIAN LIFE.

THE

EPISTLE

OF

PAULINUS, BISHOP OF NOLA,

TO

CELANTIA.

INTRODUCTORY OBSERVATIONS.

As it was desirable, that the foregoing reflections should be accompanied by some rule of *practical instruction*, exhibiting that MANIFESTED WILL, to which it is our great concern to endeavour to conform our own wills, during our present allotment of life*, I have not hesitated to make choice of the following excellent summary of that Will; which, as far as I have been able to discover, has never before appeared in an English translation. It is, the Epistle of PAULINUS, Bishop of Nola in Italy, about the year 400, to CELANTIA, a Roman lady of fashion, rank, and opulence; in reply to various letters, in which she had earnestly solicited

* See Preliminary Chapter, p. 13.

him, to draw out for her some short and distinct RULE OF CHRISTIAN LIFE, which she might have always at hand, to govern her conversation with the world. In this valuable breviary of Christian excellence, the reader will behold what *primitive Christianity* was ; before superstition, priestcraft, and a reviving passion for sensual worship, had begun to obscure and deface the Christian church. And he cannot but be struck, by remarking, how nearly that form of Christianity resembles the public profession of our own established church ; and, indeed, of most of the chief Protestant communions. The same may also be found, in a very eminent degree, within the church of Rome. Not indeed in its public doctrine and demeanor, but in the retirements of its closets, and the recesses of its ancient cloisters ; as the admirable manual, *De Imitatione Christi—Of the Imitation of Christ ;* (ascribed, vulgarly and erroneously, to *Thomas à Kempis ;*) and various other exquisite works of Christian piety, sufficiently demonstrate.

The age of Paulinus, was still the age, which, (to use the words of the Abbé du Fresnoy,) “ was
 “ the most brilliant of Christianity; in which
 “ Christians were only distinguished, by the live-
 “ liness of their faith, and by the exemplary sim-
 “ plicity of their manners. It was not philosophy,
 “ which inspired their virtues. The generality of
 “ the first Christians were nothing less than phi-
 “ losophers; they were persons of the world, who
 “ were touched by divine grace, and who sur-
 “ rendered themselves wholly to the maxims of
 “ the Gospel. Ignorant of, or contemning, the
 “ doctrines of Plato and Pythagoras, which only
 “ flattered the genius and the imagination, they
 “ gave up *their hearts* to the rules, which were
 “ prescribed by THE APOSTLES, or THEIR SUC-
 “ CESSORS.—Ce sont là les tems les plus brillans
 “ du Christianisme; les fidèles ne se distinguant
 “ que par une foi vive, et par une admirable sim-
 “ plicité de mœurs.—Ce n’est point la philosophie
 “ qui leur inspire cette droiture de sentiment.

“ Les premiers Chrétiens n'étoient rien moins que
 “ philosophes ; c'étoient des gens du monde que
 “ la grace touchoit, et qui s'abandonnoient aux
 “ seules maximes de l'Evangile. Ignorant ou mé-
 “ prisant la doctrine de Platon, et de Pythagore,
 “ qui ne flattoit que l'esprit et l'imagination ; les
 “ premiers Chrétiens se livroient intérieurement
 “ aux règles, que leur prescrivoient les apôtres,
 “ ou leurs successeurs.”

PONTIUS PAULINUS, of Roman origin, and of a
 patrician and consular family established near
 Burdigala, (*Bordeaux*), in Gaul, was born A. D.
 353. He received his education from the Roman
 poet Ausonius, under whom he made an extra-
 ordinary progress in poetry and rhetoric. Many
 affectionate letters of the teacher to his pupil still
 survive. When Ausonius was called by the Em-
 peror Valentinian to direct the education of his
 son Gratian, Paulinus quitted Burdigala, and pro-
 ceeded to Rome ; where he so highly distinguished
 himself by his pleadings at the bar, that, in the

year 375, he was raised to the consular dignity; having been already invested with the senatorial, and being beloved by all the city. In the following year, he commenced his travels through the western provinces of the empire; in the course of which he contracted friendships, with St. Martin, St. Ambrose, and other eminent persons of that age. About fifteen years afterwards, namely, in the year 391, he was baptized by Delphinus, Bishop of Burdigala; and having made large donations to the poor, he went a second time into Spain; and establishing himself at Barcino, (*Barcelona*,) he there formed the plan of a more rigid and retired course of life, although frequently and urgently pressed, by Ausonius and others, to resume his former relations with the world. Upon Christmas day, A. D. 393, he received ordination to the priesthood, from Eulampius, Bishop of Barcino, to which he was almost compelled by the people; and, from that time, he began to be distinguished as an ecclesiastic. He

was afterwards consecrated Bishop of Nola; but in what year does not appear. In the year 410, when Nola was taken and ravaged by the Goths, fearful of being exposed to the insults and cruelties of those barbarians in their search for his treasures, he poured forth this ejaculatory prayer: “ Let
 “ me not be tormented for gold and silver; for
 “ thou, Lord! knowest *where all my treasures are!*
 “ —Ne excrucier propter aurum et argentum;
 “ *ubi omnia mea sunt, tu scis!*” This holy prelate, and converted heathen, died in the year of our Lord 431, and in the 78th of his age. By his wife Therasia, the constant companion, no less of his recluse, than of his secular life, he had only one child, who died a few days after it was born.

He was a man of exalted piety; bountiful to the needy; gentle and courteous to all men; and of such eminence in learning, as to have been celebrated by the most distinguished writers of his age. He is called by Erasmus, in his introduction to this Epistle, the *Christian Cicero*; a

designation which has been also given to Lactantius. “If,” says St. Jerom to him, in one of his Epistles, “you would undertake to teach the
 “sacred writings, and, if I may so speak, to let
 “the Scriptures be delivered through your hands,
 “we should possess something that the learning of
 “Greece could not equal.”—“If,” says the same learned Father, on another occasion, “you would
 “revise, and put a last hand to your work, we
 “shall have nothing more beautiful, more learned,
 “more delightful, or more perfect in the Latin
 “tongue, than your volumes*.”

So great was the name and authority of Paulinus in the early church, that the church of Rome, in the following ages, endeavoured to support its growing corruptions, by attaching upon him (as upon others of his great contemporaries,) many of the later superstitions, with which it was then debasing the Christian mind. Hence, the

* Cave's *Historia Literaria*. Tom. I.

relations of his life are fraught with many of the absurdest fictions, which a discriminating view can easily perceive to belong to an age much posterior to that of Paulinus. Thus, they relate, that he sold himself for a slave into Africa, in order to purchase the redemption of a captive. Upon which tale, the editors of *Moreri's Dictionary* justly observe: "This fact totally disagrees with the circumstances of the times, and with the life of Paulinus; and is, plainly, altogether fabulous." Mr. Gibbon, with his usual partiality or credulity, has drawn the character of Paulinus entirely from those spurious sources; and, evidently, without taking the least pains to consult any genuine monument of that exemplary prelate. But it was sufficient for Mr. Gibbon, that whereas Paulinus was originally an heathen, he afterwards openly embraced, and publicly taught, *the Christian faith*. He therefore presumes to conclude his account of that holy Father, in these words: "The remains of his fortune, and of *his understanding*, were

“ dedicated to the service of the *glorious* martyr “ St. Fœlix*.” The reader, when he has perused the following Epistle, will be more competent than Mr. Gibbon ever was, to judge of the iniquity and falsehood of that assertion ; and how far that daring caviller has thereby transgressed that menacing prohibition : “ *Do MY prophets NO INJURY !*”

The Epistle, of which a translation is here subjoined, is to be found among the collection of St. Jerom’s Epistles, to whom formerly it was erroneously ascribed. The edition from which this translation was made, was printed at Paris, in 1602. Upon comparing it with Erasmus’s edition, it appeared, that a concluding passage had been suppressed by the French editor. Of that passage the conclusion is here added ; yet a part, relating to a growing superstition of that age, and wholly irrelative to the opinions and manners of the present times, is omitted in the translation.

Although this document is addressed to a female

* Hist. Rom. Emp. c. lxiii.

personage, the instruction which it conveys is common to both sexes; being the sum of the Divine Law, promulgated equally to all. It is, therefore, not a partial but an universal rule. Yet its address to a female, may be made the occasion of the best and most extensive effects. Strabo remarked, “ that women have always been regarded
 “ as the great promoters of religious worship;
 “ that it is they, that chiefly persuaded men to
 “ frequent sacrifices, festivals, and offices of supplication; and that it is contrary to the common
 “ opinion of mankind to suppose, that men who
 “ seclude themselves from the society of women,
 “ can be religiously disposed*.” Let them exult in this testimony; which regards a truth, founded in the most valuable principles of their nature. If they are prone, in a state of ignorance, to embrace the *shadow* of religion, they are not less prone, in a state of illumination, to embrace its *substance*; and *their influence remains the same.* That propensity

* Strabo, l. iv. p. 206.

proceeds from a sense of the subordination of their sex, joined to a conviction of their dependance upon something, more excellent and more exalted than man. The precedency, joined to the glaring imperfections, of our sex, sends up their minds, in secret supplication, to the throne of supremacy and perfection. Nothing can be conceived more lovely, than the right operation of those two sentiments. The one, moves our tenderness; the other, our admiration and awe. On the other hand, nothing can be conceived more hateful, than a female mind which shall have renounced those sentiments. The poet has said, “an *undevout astronomer is mad* ;” with no less truth we may affirm, that such a female mind would be the nearest approximation to a fiend.

Great, and justly great, is the influence which female virtues possess over the heart of man. Formed, by God’s goodness, as “*a coadjutor, the best suited to his nature,*” it is the province of woman, to soften his feelings, and to refine his

manners. The same gentle influence, which drew heathen men to the altars of paganism, is still mighty to draw Christian men to the sanctuary of the Gospel. And so it was seen by the apostles themselves; who did not scruple to appeal to that influence, for subduing the perversity and obduracy of men. “Ye wives!” says St. Peter to the female Christians; “be in subjection to your husbands; “that if any obey not the word, they may, without the word, *be won by the conversation of their wives**.” How supreme is the power here implied! How stupendous is this arrangement, for equalizing the privileges of the sexes, who are declared to be “*Co-heirs of the grace of Life*†!” Compared with this direction of their influence, what is *intrigue*, and what is *fashion*! To them, therefore, and to that influence which is the highest glory of their sex, I more especially present, and commit, the Epistle to Celantia.

* 1 Pet. iii. 1.

† Ib. 7.

THE
EPISTLE
OF
PAULINUS, BISHOP OF NOLA,
TO
CELANTIA.

It is a well-known sentence of Scripture, that “there is a shame that bringeth sin, “and there is a shame which is glory and “grace.” The truth of which sentence, although it is sufficiently manifest to the reason of every one by its own evidence, has nevertheless, on the present occasion, demonstrated itself to my conviction, with peculiar force. For, though pressed to write

to you, by your letters, with the most importunate solicitations, I confess, that I have a long time hesitated concerning my answer, from a mistrust of my own qualifications. Which sentiment, however, was vigorously resisted by the affectionate urgency of your requests. Thus, the humility of the applicant perpetually conflicted with my own backwardness: and, while those opposite feelings were thus combating in my mind, the sense of shame had nearly overcome the sense of duty.

But the sentence of wisdom, which I have above recited, supplied me with the strength requisite for conquering so unprofitable and so injurious a silence. For, when I reflected how excellent and how pious the occasion was for which I was called upon to write, I felt that it would be criminal for me any longer to hold my peace; remembering that sentence of Scripture, "there is a time to keep silence, and a time to speak." And again; "withhold not a word in the time of safety." And that also of St. Peter: "Be ready

“ always to give an answer to every one, “ who asketh for a reason.” For you ask, and vehemently insist, that I should draw you out some clear and infallible RULE, from the sacred writings, by which you may order the whole tenour of your life; so that, knowing THE WILL OF GOD, you may, amidst the honours of the world, and the allurements of riches, preferably regard the conduct of your actions; and that, in your connubial state, you may be able to please, not him only with whom you are united, but HIM also who indulged you with the happiness of your union.

Which holy and pious desire, not to satisfy, what would it be, but to have no concern for another’s advancement? I will therefore yield to your entreaties; and will endeavour to excite you, thus prepared to fulfil the will of the Lord, by HIS own words. For HE is truly Lord and Master of all, who not only commands us to please Him, but at the same time plainly teaches us, *how* He is to be pleased.

Let Him, therefore, inform and teach

you, who, when the youth in the Gospel inquired of Him, “ *what he should do to* “ inherit eternal life?” instantly replied; “ **KEEP THE COMMANDMENTS:**” showing us, distinctly, that we must execute His will, from whom we would hope to receive a reward. With which view he elsewhere testifies: “ Not every one that *saith* to me, “ Lord! Lord! shall inherit the kingdom “ of Heaven; but he *who doeth the will* of “ my Father which is in Heaven,” he shall inherit **THE KINGDOM OF HEAVEN.**

From whence it is manifest, that we shall be wholly incapable of establishing any claim to the magnitude of that reward, if we *confess* God; unless the works of *faith* and of *righteousness* are joined together. For, what is the *faith* which would so *believe* God, as to hold at naught His commandments? Or how can we say, truly and *from the heart*, “ Lord! Lord!” if, at the same time, we disregard *the commands* of HIM, whom we so entitle LORD?

Hence He himself declares in the Gospel, “ Why call ye ME, Lord! Lord! and do

“ *not* the things which I say?” And again :
“ This people honour me with their lips,
“ but their heart is far from me.” And
again, He says, by the prophet : “ A son
“ honoureth his father, and a servant feareth
“ his master. If therefore I *am* a Father,
“ *where is my honour?* If I *am* a Master,
“ *where is my fear?*” From all which it is
manifest, that God is neither honoured, nor
feared, by those who do not obey his com-
mandments. Wherefore it was said more
expressly to David, who had committed
sin : “ Thou hast *despised* the command-
“ ment of the Lord!” And to Eli, the word
of the Lord declared : “ they that honour
“ me, I will honour ; but they who despise
“ me, shall be lightly esteemed.”

And can we remain secure and satisfied
in our minds, who, by dishonouring God in
all and each of his commandments, provoke
Him to anger ; and, by an arrogant con-
tempt of His authority, offer an affront to
so tremendous a Majesty ? For what arro-
gance, or what ingratitude, can be so great,
as to live in opposition to THE WILL of

Him, from whom we have received life; or to despise the commandments of Him, who therefore only issues His commands, that He may have an occasion to reward? For God is in no want of *our obedience*, but we are in the greatest want of *His power*. His commandments are, on this account, “ *more desirable than gold and precious stones,*” “ *and sweeter than honey and the honey-comb;*” “ *because, in keeping of them there is great*” “ *reward.*” The infinite goodness of God is therefore the more incensed against us, because we despise it at the hazard of such immeasurable blessings; and because we hold at naught, not His *commandments* only, but also His *promises*.

Wherefore we ought often, nay, without intermission, to revolve in our minds that saying of our Lord: “ If thou *wilt* enter “ unto life, KEEP THE COMMANDMENTS.” This is the whole substance of the law; this is the whole of what the prophets and the apostles teach; this is that which the voice, and the blood, of Christ demand from us: “ Who therefore died for all, that they

“ who live, should live no longer to *themselves*, but to HIM who died for them.” Now, to *live to HIM*, signifies nothing else, but to *keep the commandments*, which He has commanded to be kept in pledge of his love. “ *If ye love me,*” said He, “ *keep my commandments.*”—“ He who hath my commandments, and *keepeth* them, *he* it is who loveth me.” And again; “ if any one *loveth* me, he will keep my saying, and my Father will love him; and we will come to him, and will make our abode with him. He who *loveth me not keepeth not* my sayings.” True and affectionate love is powerful in operation: he who really *loves*; assumes to himself the entire will of him whom he loves. Nothing is more imperious than true affection. If we truly love Christ; and remember that we are redeemed *wholly* by His blood; we ought to *will* nothing, and *do* nothing so much, as that which we know to be the object of HIS WILL.

Now, there are two kinds of precepts, which comprehend all righteousness: the

one PROHIBITING, the other COMMANDING. For, as all evil is forbidden, so all good is enjoined. The one, orders us to act; the other, to abstain from acting. By the one, the mind is incited; by the other, it is restrained. To do the one, and not to do the other, is equally criminal. Whence, the prophet says: "Who is he that seeketh
 " life, or would see good days? Restrain
 " thy tongue from evil, and let thy lips
 " speak no guile: *abstain from evil*, and do
 " *good*." And the holy apostle: "Flee
 " from that which is evil, cleave to that
 " which is good."

This twofold law, PROHIBITING and COMMANDING, is equally binding upon all. Neither the unmarried, nor the married, nor the widowed, are exempted from the obligation of that law: in every purpose, and in every circumstance of life, it is equal sin to allow that which is forbidden, and to omit that which is commanded. Be not, therefore, seduced by the error of those who select, according to their own wills, which of God's commandments they will

principally keep, and which they will esteem trifling and unimportant ; and who are not afraid, lest, according to the divine declaration, by neglecting the smallest of them, they gradually fall into universal disobedience. The Stoics, indeed, take away all difference between sins, and regard all delinquencies as equal ; neither will they allow of any distinction, between guilt and error. We, on the other hand, although we believe that there is great difference in the guilt of sins, because we are so taught by the word of God ; yet hold, that the most safe of all precautions, is to avoid the smallest equally with the greatest. For we shall the more easily preserve ourselves from any crime, in proportion as we accustom ourselves to fear it ; nor will any one quickly lapse into the greater sins, who has habituated himself to dread even the smallest.

Yet, I know not how we can call any sin *small*, which is committed in contempt of God. He is the wisest man, who does not so much consider *what* is the command, as *who* He is that commands it : who does not

so much compute *the quantity* of the rule, as the *dignity* of THE RULER.

You, therefore, who are desirous to build up a spiritual house, not upon the insecurity of sand, but upon the solidity of rock, lay your first foundation in harmlessness, or *innocence*; upon which foundation you may afterwards the more easily erect the lofty edifice of *righteousness*. For he who has done no injury to any one, has already fulfilled the greatest part of righteousness; and happy are they who can say, with holy Job, “Who is he that will plead with me?” That is, who shall call for thy judgment against me; or say, that I have done him any injury? It is an evidence of the purest conscience, to say, confidently, with the prophet: “I have walked in my house with “a perfect heart.” Wherefore he says elsewhere: “No good thing will the Lord “withhold from them that walk innocently.”

Let every CHRISTIAN, therefore, banish from his mind all *malice*, and *hatred*, and *envy*; which are the chief, if they are not the only, seeds of wrong and injury. Let

him keep innocency, not in his hand and tongue only, but likewise in his heart; and let him fear to be injurious, not only in act, but even in his most secret desire: for, in what regards the nature of *guilt*, he is *guilty* of an injury, whose mind is *injuriously disposed*.

Many define the word *innocent*, in its simple and absolute sense, as denoting a person who does no ill, although he abstains from rendering a good. If this definition be just, yet do you only let your conscience take joy from your innocence, when you do not desist from rendering that good. But if indeed these virtues are to be separated and distinguished; so that it is to be accounted one virtue, merely to refrain from injury; and another, to administer a service; yet remember, that it is of no avail to a Christian, to fulfil *one* part of righteousness only, who is commanded equally to fulfil *both*.

Neither are we to look to the examples of the numbers; who, observing no discipline of manners, and following no rule of

life, are not so much guided by reason, as they are urged by impulse. Nor may we imitate those, who, under the name of CHRISTIAN, live a *Gentile* life; and who show one thing in their profession, and another in their conduct. As the apostle speaks, “they *profess* to know God, but in “their *works* they deny Him.” A Christian ought to be distinguished from a Gentile, not more by his *creed*, than by his *life*; and to demonstrate the difference of his religion, by the difference of his works. “Be not,” says the apostle, “unequally “joined with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light “with darkness? What concord hath Christ “with Belial? Or what part hath he that “believeth, with an infidel? And what “agreement hath the temple of God with “infidels? For YE are the temple of the “living God.”

Let a positive distinction be therefore made, between us and THEM. Let *error*, and *truth*, be divided by a determined limit.

Let those relish earthly things, who do not entertain the heavenly promises. Let those implicate themselves altogether in this short life, who persuade themselves that no punishment awaits sinners hereafter. Let those remain under the bondage of vice, who cherish no hope of any future reward for virtue. But we who believe, with a perfect and entire faith, that "*every man* shall stand before the judgment-seat of Christ, to receive the things done in the body, whether it be good or bad ;" let us, I say, keep ourselves unspotted with vice; according to that of the apostle, who says : " Those who are Christ's, have crucified the flesh, together with the vices and lusts thereof." Neither let us follow the steps of an erring multitude, who profess ourselves to be, the disciples of THE TRUTH.

Our Saviour has pointed out to us, in the Gospel, two different courses, two distinct roads, which lead to issues directly opposite. " Wide is the way," says He, " that leads to death, and many there are who go in thereat." And again : " Strait and

“ narrow is the way which leads unto life,
“ and few there are who find it.” Remark,
how wide is the distinction, and separation,
between these two ways ! The one leads to
DEATH, the other to LIFE. The one, is fre-
quented and trodden by the numbers ; the
other, is explored only by a few. The one,
beaten and smoothed by continual travel ;
and rendered attractive by the various flowers
of pleasure with which it is strewed ; easily
draws to itself the generality of travellers.
But the other, being the unfrequented path
of virtue, and therefore rude and difficult to
the traveller, is chosen only by those, whose
minds are not so intently bent upon the
amusement of the journey, as upon the
excellence of the final habitation. It is the
préference given to vice, that renders the
path of virtue so deserted and so unpleasing
to us ; but if the familiarity which is be-
stowed upon vice, be transferred to the
other road, it will render that path, as the
Scripture hath declared it, “ a way of plea-
“ santness, and a path of peace.”

Let us, then, seriously examine our own

lives ; and let us learn, from the testimony of our own consciences, in which of those two paths we are truly journeying. Whatever thing we do, and whatever thing we say, appertains either to the wide way, or to the narrow way. If we are moving in the narrow road, and prosecute the narrow path, then we are advancing to LIFE ; but, if we are following the road which is crowded with a multitude, we have the assurance of God's word, that we are proceeding towards DEATH. If, therefore, our hearts are possessed with hatred, or with envy ; if we yield up ourselves to covetousness, or to avarice ; if we give to present enjoyments the preference over future ; then we are proceeding in the wide road : for in all these things we shall find a concourse of associates, and shall be surrounded by a multitude of similar dispositions. If we are resolved to gratify anger, or lust, or to resent injuries ; if we speak evil of those, who speak evil of us ; if we carry an hostile mind, towards him who has been inimical to us ; we are still carried along with the

numbers. Or, if we practise flattery ourselves, or willingly yield our ear to the words of the flatterer; if we are withheld, by favour, from uttering the truth; or are more afraid to offend the mind of any man, than not to speak the truth from our heart; then are we journeying in company with the multitude: all will be our associates, who are departing from the path of truth.

But if, on the contrary, we keep ourselves free from all vices; if we maintain a pure and unslaved mind; and, renouncing all other cupidity, are only covetous to become rich in virtue; then we are travelling in the narrow road: for such, alas! is the conversation only of the few. It is very rare, and difficult, to find fit companions for this journey; for many who pretend to be journeying in this track, presently decline from it by bye-paths, and return again into the common road of the multitude: and, therefore, we ought to be greatly upon our guard, lest those, whom we may choose as safe conductors of our way, should prove to be only seducers into

error. If, therefore, we can discover any such examples, as may guide us safely in this course, and which keep the right road of the Gospel, we shall do well to follow them ; but, if those examples should fail us, or should seem likely to fail us, then that of the apostle is offered to us all. Paul, “ the “ chosen vessel ; ” as if he were warning us of the strait road which we ought to follow ; says : “ Be ye imitators of *me*, as I “ also am of CHRIST ! ” But, above all, we have the example of OUR LORD himself in the Gospel, who proclaims : “ Come unto “ ME, all ye that labour and are heavy “ laden, and I will refresh you. Take my “ yoke upon you, and *learn of* ME, for I “ am meek, and lowly in heart.” If it is hazardous to imitate those, of whom you entertain any doubt, it is always safe to imitate, and follow the steps of, HIM, who said : “ I am the way, and the truth, and “ the life.” He can never err, who follows THE TRUTH. Wherefore the apostle John says : “ He who says he is Christ’s, ought “ so to walk, even as He walked.” And

Peter: " Christ suffered for us, leaving
" us AN EXAMPLE, that we should fol-
" low His steps. Who, when He was
" reviled, reviled not again; when He suf-
" fered, He threatened not; but committed
" Himself to HIM who judgeth righteously.
" Who His ownself bare our sins, in His
" own body on the tree; that we, being
" dead to sin, should live unto righte-
" ousness."

Cease, then, from all extenuation of your faults; let all shameful expedients for softening the guilt of sin, be abandoned. It will be of no avail to defend ourselves by the example of the multitude, whose transgressions we are prone to enumerate, for a consolation to our own consciences; and complain, that we see none who can set us a fit example to follow; for, we are always referred to the example of HIM, whose example all agree is to be followed. Let it therefore be your chief care, to make yourself intimately acquainted with THE DIVINE LAW; in which you may behold, as present to your view, the examples of holy

men ; and may learn from its admouition, what must be *done*, and what must be *avoided*.

It is of the greatest succour towards a religious life, to replenish the mind with THE WORDS OF SCRIPTURE ; and continually to meditate in our heart, what we desire to accomplish in our actions. It was God's command, by Moses, to a rude nation as yet unpractised to obedience, that they should wear upon their garments, as a signal whereby to remember the precepts of God, borders of a purple colour ; in order that, whenever their eyes accidentally fell upon those colours, they might awaken in their minds a remembrance of the divine commandments. The abuse of which memorials, was a subject of our Lord's severe reprehension of the Pharisees ; who began to use them, not for the end of remembering the precepts of God, but for purposes of hypocrisy and ostentation, that they might be esteemed, by the people, eminent for extraordinary sanctity. But you, who seek to observe, not the letter, but the

spirit, of the law, must cherish a spiritual remembrance of the divine commandments; and not so much endeavour to remember them *often*, as to have them *always* in your thoughts.

Let THE HOLY SCRIPTURES, therefore, be always in your hands, and continually revolved in your mind. And think it not sufficient, to remember God's commandments in your thoughts, and to forget them in your works; but learn therefore to remember them, that you may *do* what you have learned should be done. "For, not the *hearers* of the law are justified before God, but the *doers* of it shall be justified."

The field of God's law is of wide, nay of infinite, extent; flourishing, with all the various testimonies of truth, as with a rich profusion of heavenly flowers; and nourishing and refreshing the souls of those who read it, with an inexpressible delight. To know all which, and inwardly to revolve them, is of the most powerful efficacy for preserving righteousness.

But chiefly select, and engrave upon your

heart, as the most compendious summary of that law, that precept in the Gospel; which the mouth of the Lord has declared, to comprehend all righteousness: “WHAT-
“ SOEVER YE WOULD THAT MEN SHOULD
“ DO UNTO YOU, DO YE ALSO UNTO
“ THEM.” To demonstrate the authority and power of which precept, HE adds; “*for THIS is the law, and the prophets**.”

* Mr. Gibbon, whose profound ignorance of the nature and foundations of *the Christian Religion* rendered him utterly incompetent, notwithstanding the extent of his acquirements in *the Belles Lettres*, to treat of so exalted a subject, has presumed to animadvert upon this maxim in the Gospel; and to cite a passage from a Greek writer, in which the same sublime doctrine is taught. The motives for which animadversion were; 1st. a vain conceit, that he had made a detection important to his cause: and, 2dly, to leave it for inference, that since that maxim was in the Greek schools before the age of the Gospel, it was not of *evangelical*, but of *heathen*, original. Had Mr. Gibbon not cherished a voluntary ignorance upon all such sacred subjects, he must have known, with every Christian, and every inspector of the Gospel, (that which Paulinus here pointed out to him;) that our blessed Lord did not inculcate that precept as “*a new commandment*” of His religion, but as the ancient prescriptive rule, of THE PROPHETS and of THE LAW. He must have known, that it was

Although the kinds and parts of righteousness are infinite, in variety and number, so that it would not only be impossible to enumerate them all, but even to conceive them in thought; yet, all of them are included in that one short sentence: which sentence will either acquit, or condemn, the inward conscience of every man, by the secret judgment of his own mind.

Therefore, in every action, word, and thought, let this rule be produced; which, being always present as a mirror ready to your hands, may at all times clearly reveal to you *the true quality of your WILL*; so that it may either accuse you, if you are doing wrong, or may encourage you, if you are doing right. For, as often as you cherish such a disposition of mind towards others, as you wish others to maintain towards you, you

the great foundation-stone of Hebrew morals, a thousand years before philosophy dawned in Greece; that it was taught and enforced in Judea, when Greece was only a theatre of fable; and, therefore, that it was but an oblique, and foreign import into Greece, whereas it was the direct, and native, inheritance of THE GOSPEL.

are in the path of righteousness ; but whenever you feel yourselves so disposed towards others, as you would not wish any one to be disposed to you, you have departed from that path.

And now, behold all the labour and difficulty of THE DIVINE LAW ! Behold, what it is that renders THAT LAW so severe ! We murmur against God, and complain that we are oppressed by the difficulty, nay the impossibility, of keeping His commandments ; nor are we satisfied with merely not obeying those commandments, unless we also pronounce Him who commanded them, to be unjust : alleging, that the Author of all justice has enjoined things, not only difficult and hard, but even impossible to be done. “ *Whatsoever ye would,*” says He, “ *that men should do unto you, do ye also unto them.*” It is His gracious will, that we should all be united in love, by a mutual interchange of kind services ; and that all mankind should be linked together by reciprocal benefits ; in order that, each individual yielding to others that which he

wishes should be bestowed upon himself, universal justice, which is the sole end of that precept, might become the common lot and blessing of all men. O! the stupendous mercy, and ineffable benignity of God; who promises us a reward, if we will only mutually love one another! That is, if we will reciprocally bestow upon each other, that of which we all stand in the utmost need. And we, with arrogant and ungrateful hearts, resist His will, whose very command is, in itself, so manifest a blessing!

Never do you injure the reputation of another; nor seek to draw praise upon yourself, from the disparagement of others. Learn rather to regulate your own life, than to give judgment upon that of others; and remember always that maxim of the Scripture, which says: "He that keepeth his mouth keepeth his life; but he that openeth wide his lips, shall have destruction." Few there are, who wholly abstain from this vice; you will rarely meet with any, who desire to keep their own lives

so entirely free from reproach, as not readily to reprehend the lives of others; and the propensity to this evil has taken such possession of the minds of men, that they who have kept themselves free from all other vices, fall yet into this one, as if it were the last resource and snare of the devil.

But do you so conquer this evil, as not only not to be guilty of slander yourself, but not to believe any one who is so; and be careful not to contribute your assent to the authority of slanderers, lest by so doing you add nourishment to their vice. “Refrain from backbiting, says the Scripture; the mouth that slandereth slayeth the soul.” And again; “A whisperer defileth his own soul, and is hated where-soever he dwelleth.—Curse the whisperer and double-tongued: whoso hearkeneth unto him, shall never find rest, and never dwell quietly.” And the pious David, enumerating the various qualities of innocence and righteousness, is not silent with respect to this virtue, saying: “Who taketh not up a reproach against his neighbour.”

Nay, he not only resists, but attacks, the slanderer; for he says: "Whoso privily slandereth his neighbour, him will I cut off."

This is, indeed, one of the first vices which ought to be conquered, and totally extinguished, in all who aspire to a life of true holiness. There is nothing which so much disquiets the mind, or which renders it so trifling and inconstant, as readily to believe every thing that is said; and to receive, with a rash assent, the words of every tale-bearer. From hence arise such frequent dissensions, and unfounded hatreds. This it is, that makes enemies of the dearest friends; who, though long united, yet suffer themselves to be at last dissociated, through their credulity, by the influence of an evil tongue.

But, on the other hand, great is the tranquillity, and great the dignity of that mind, which does not hastily lend an ear to the prejudice of another; and blessed is he, who so arms himself against this vice, that no one may dare to entertain him with

scandal. If, indeed, we would only be resolute in the practice of refusing all credit to scandal, men would at length be afraid to disseminate slander, lest they should draw more contempt upon themselves, than upon those whom they seek to injure. But this evil is therefore so common, and prevails so generally among mankind, because almost all men afford it a willing entertainment.

Fly from the fawning of flatterers, and from the fatal blandishments of deceit, as from the pest of your soul. There is nothing which so easily corrupts the minds of men, or which pierces the heart with so soft and seductive a wound. Whence the wise man says : “ The words of flatterers
“ are wounds ; they strike into the inmost
“ parts.” And God himself says by the prophet : “ O my people, they that lead
“ thee cause thee to err, and destroy the
“ way of thy paths.”

This is a vice which very generally prevails, and in a remarkable manner at the present time ; and, what is most lamentable, it usurps the character of benevolence and

humility ; so that he who will not flatter, is regarded as either proud or envious. And truly it is a most subtile and ingenious artifice, to praise another, in order to our own applause ; and, by deceiving, to gain the mind of him whom we deceive : for this vice is chiefly engaged, in vending counterfeit praises for a real profit. But how great must be the levity of that mind, how extreme its vanity, which, rejecting the testimony of *its own conscience*, pursues the opinion, the feigned and pretended opinion, of another person ? and which, caught away by every blast of fictitious praise, delights in being gulled ; and thankfully accepts delusion, for a beneficial service !

But you, if you desire to be truly praiseworthy, seek not praise from men ; but govern your conscience with a view to HIM, “ who both will bring to light the hidden “ things of darkness, and will make manifest “ the secrets of the heart : and then shall “ every man have praise from God.” Let your mind therefore be watchful, and diligent, and perpetually armed against the

approaches of sin. Let your speech, on all occasions, be moderate, and sparing; such as indicates *a duty to converse*, rather than *a desire to talk*. Let a decent reserve adorn your wisdom; and, (what has ever been esteemed the principal ornament of your sex,) *let MODESTY be pre-eminent above all your virtues*. Consider, beforehand, what you are to speak; and, while you are yet silent, be provident to utter nothing of which you may afterwards have occasion to repent. Let your thoughts appportion your words; and let the balance of your mind regulate the office of your tongue. Whence the Scripture saith: “Weigh thy
“ words in a balance, and make a door and
“ bar for thy mouth.” Let no injurious word ever proceed from your lips; since you are commanded, as the perfection of your duty, “to bless even those who curse
“ you.”—“Be pitiful, be courteous,” says the apostle, “not rendering evil for evil,
“ or railing for railing; but contrariwise,
“ blessing.”

Let a lie, or an oath, be absolutely

unknown to your tongue; and let there be ever in you such a *love for TRUTH*, that you may regard whatever you have spoken, as if it had been sworn. Concerning which thing, our Saviour thus commanded His disciples: "I say unto you, swear not at all." And a little after: "let your discourse be, *it is*, or *it is not*; for whatever is more than this, cometh of evil."

In every action, and in every word, be vigilant to preserve a quiet and a placid spirit: let God be always present to your thoughts: let your mind be humble and gentle; and severe only against vice. Never suffer it to be elated with pride, or warped by avarice, or hurried by anger, for, nothing ought to be more tranquil, nothing purer, nothing fairer than that mind, which aspires to become the habitation of God; who delights, not in temples bright with gold, nor in altars rich with gems, but in a soul decorated with virtues. On which account, the hearts of holy persons are called *the temple of God*; as the apostle affirms: "If any one shall defile the

“ temple of God, him will God destroy ;
“ for the temple of God is holy, *which*
“ *temple are YE.*”

Nothing which you can acquire, is more valuable or more lovely than HUMILITY. This is indeed the chief preserver, and, as it were, the proper guardian, of all the other virtues ; nor is there any thing that renders us so pleasing both to men and to God, as to be high by the excellency of our lives, and low by the exercise of our humility. On which account the Scripture says : “ The greater thou art, the
“ more humble thyself ; and thou shalt find
“ favour before the Lord.” And God says by the prophet : “ To this man will I look ;
“ even to him that is humble, and of a quiet
“ spirit, and trembleth at MY word.”

But, follow *true* humility ; not that which makes an outward ostentation, by an affected carriage of the body, or tone of the speech, but that which displays itself in the sincerity of the heart. For it is one thing to possess a virtue, and another thing to possess the counterfeit of

a virtue; it is one thing to follow the shadow of truth, and another to follow its substance. There is no pride so hideous, as that which conceals itself under a form of humility; and all vices acquire a peculiar hatefulness, when they attempt to invest themselves with the characters of virtues.

Never consider yourself as superior to another, on account of the nobility of your birth; nor regard those as beneath you, who are of an obscure or more humble origin. OUR RELIGION takes no account of the ranks or conditions of men; it considers only their souls; it judges both the servant and the lord by their respective deeds. The only distinction of rank in honour with God, is an *independance from sin*. That nobility is highly valued by God, which is conferred by virtue.

What was ever more noble in the sight of God, than Peter? who, nevertheless, was a poor man, and a fisherman. What, among women, was ever so illustrious, as the blessed Mary? who was only a

carpenter's wife. Yet, to that poor fisherman Christ committed the keys of the kingdom of Heaven ; and that carpenter's wife was found worthy to be made the mother of HIM, by whom those keys were committed. For, " GOD *hath chosen the base things of*
" *THIS WORLD, and things which are despised,*
" *to confound the things which are mighty.*"

But, besides ; it would, upon another ground, be wholly unavailing to take any merit to ourselves for nobility of birth, since all who are redeemed by the blood of Christ, are of equal honour in the sight of God ; neither can it any longer signify, in what rank any man was born, since *we are all equally born again in CHRIST.* For, though we should forget, that we are all originally born of one and the same first parent ; yet we ought at least to remember, that we are *ALL regenerated by ONE.*

Take care, if you have undertaken the exercises of fasting or abstinence, not to imagine that you are therefore become holy ; for that practice is but the instrument, not the completion, of holiness. But chiefly,

and above all things, take care, that a contempt for things which are allowed, beget not in you a presumptuous security in regard to things which are positively forbidden. Whatever we pretend to offer to God, over and above the measure of His commandment, must, not hinder but, advance the righteousness which He has commanded. What can it avail us to lower the body by abstinence, if at the same time we suffer the soul to be swollen with pride? What praise shall we deserve for the paleness of fasting, if at the same time we become livid through envy? What virtue is there in renouncing wine, if we suffer ourselves to be intoxicated, by anger or by hatred? Abstinence is then only excellent, the chastisement of the body is then only great and admirable, when the soul is made *to fast from vice**. They who, considerately and wisely, practise abstinence, afflict the

* "Tunc, inquam, præclara est *abstinentia*, tunc pulchra
" atque magnifica castigatio corporis, cum est animus *jejunus*
" à vitiis."

body for this only purpose, that they may vanquish the pride of their souls : that they may descend, as it were, from the height of their native arrogance, to fulfil *the will of God*, which is best accomplished in humility. They therefore call off their thoughts from the various delicacies of food, that they may engage all their affections in an appetite for virtue. And the body will be the less sensible of the irksomeness of fasting, in proportion as the soul is the more hungry after righteousness. St. Paul, when “ he chastised his body and kept it under, “ lest, when he had preached to others, “ he himself should be rejected,” did not do so, as some have ignorantly imagined, with a view to chastity alone ; for abstinence contributes, not to that virtue only, but, likewise, to every other virtue. Nor was his chief glory to refrain only from lust ; but he laboured, generally, to give perfection to his soul, by the restraints of his body. For, as much as he alienated his mind from voluptuous indulgence, so much the more was he able to engage it in the

pursuit of virtues: lest the teacher of perfection should betray any imperfection in himself; lest he, who was the "imitator of Christ," should do any thing contrary to the command or will of Christ, or should teach less by his example, than by his words; and "lest, after he had preached to others, he himself should be rejected," and should hear the words, which were spoken of the Pharisees, addressed to himself: "*They speak, but do not!*"

But it is, moreover, both the precept and the example of the same apostle, to have regard, not only to conscience, but also to *repute*. The teacher of the Gentiles did not esteem this a superfluous, or fruitless consideration; for he would have those, who are not in the faith, convinced by the works of those who are; that the efficacy of the religion, might demonstrate the religion itself. And we are therefore commanded "to shine as luminaries in the world, in the midst of a perverse and crooked generation," that the unbelieving minds of those who lie in error, may discern, by the light

of our works, the darkness of their own ignorance. Wherefore St. Paul says to the Romans : “ *Provide things honest, (not*
 “ only, in the sight of God, but also) *of all*
 “ *men.* Give none offence, neither to the
 “ Jews, nor to the Gentiles, nor to the
 “ church of God. Even as I please all
 “ men in all things, not seeking my own
 “ profit, but the profit of many.”

Happy is the man, who regulates his life so religiously and wisely that nothing of evil can even be feigned against him : whilst the greatness of his deserts, counter-acting the malice of his slanderers, no one will dare to invent, what he knows will receive credit from no one. But, if this be too difficult to accomplish, at least let us employ so much diligence in life, as not to furnish evil minds with any *just ground* for scandal ; nor suffer any spark to escape from us, by which the flame of evil report may be kindled against us. Otherwise, we shall in vain be angry with calumniators, if we ourselves supply them with matter for their calumny. If, however, not-

withstanding our utmost diligence and care, to “provide things honest,” and to prefer the fear of God in our actions to every other consideration, they should still assail us; let OUR CONSCIENCE be our consolation; which is then most safe and secure, when it has given no just cause for any one to think ill of us. Behold, *a woe* is denounced by the prophet against all those, “who call good evil, and light darkness;” “and sweet bitter;” and to us may then be applied that word of our Saviour: “Blessed are ye, when men speak evil of you *falsely!*” Let it therefore be our great concern, that no one may be able to speak evil of us, otherwise than falsely.

So regulate the care of your family, that you may always reserve some leisure time for your own mind. Select, therefore, some convenient chamber, a little removed from the noise of the household, into which, as into a port, you may withdraw yourself from the tempest of cares; and where, in the quiet of retreat, you may calm your sea of thoughts, which shall have been thrown

into agitation in the world. There, employ yourself in such earnest reading of the Holy Scriptures, in such frequent recurrences of prayer, and in such steady and continued contemplations of FUTURE things, as to compensate abundantly, by that leisure, all the activity and anxiety of your other time. Nor do I say this, in order that you should wholly withdraw yourself from the company of those to whom you belong ; but, on the contrary, that you may there learn, and meditate, how you ought to behave yourself when you are amongst them.

Govern and foster your family in such a manner, that you may appear to be rather the mother, than the mistress, of your servants ; from whom exact respect by kindness, rather than by fear. But, especially, let the apostle's precept be observed in a virtuous and Christian household : let the chief authority be maintained in the person of the husband ; and let the whole house learn from you, the honour which is due to him. Show that he is the master by your subjection, and

render him great by your humility ; for you yourself will be honoured, in the same proportion that you honour him. For, “ the man,” says the apostle, “ is the head of the woman ;” nor can the body receive greater honour, than is derived from the dignity of the head. Wherefore it is said elsewhere, “ let women be in subjection to their own husbands, that if any obey not the word, they may, without the word, be won by the conversation of their wives.” If, therefore, honour was to be rendered to *Gentile* husbands, how much should it be rendered to *Christian* ? And in order to show the ornaments with which wives ought to be adorned, it is added ; “ let it not consist in outward plaiting of the hair, or wearing of gold, or elegance of apparel ; but in the secret character of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For after this manner, in ancient time, the holy women also who trusted in God adorned themselves, being in sub-

“ jection to their own husbands; even as
 “ Sara obeyed Abraham, calling him *Lord*.
 “ Whose daughters ye are.” But, in pre-
 scribing this rule, he did not mean to en-
 join them to dress themselves slovenly, or
 meanly, or raggedly, but he designed to
 interdict all immoderate attention to de-
 coration, or too great refinement in dress.
 As the “ *chosen vessel*,” Paul says: “ Let
 “ women adorn themselves in decent ap-
 “ parel, with modesty, and propriety; not
 “ with brodered hair, or gold, or pearls, or
 “ costly array; but, as becometh women
 “ professing godliness, with good works.”

Remember also, how the apostle hath
 declared the MUTUAL BOND of the HUS-
 BAND and the WIFE: “ The wife,” says he,
 “ hath not power of her own body, but the
 “ husband; and likewise also the husband
 “ hath not power of his own body, but the
 “ wife:—and they two shall be one flesh.”
 And not one flesh only, but also one spirit:
 for he adds, “ this is a great mystery.” This
 is, indeed, the high road of purity; and great

is the reward: "Come unto ME! says THE LORD; take MY yoke upon you and learn of ME, and ye shall find rest unto your souls. For MY yoke is easy, and MY burden is light."

But to all who shall have their place assigned to them upon HIS "left hand," HE says: "Depart from ME, ye that work iniquity, into everlasting fire; where shall be weeping and gnashing of teeth!" There will all those bewail, who shall have so entirely implicated themselves in the corrupt cares and pleasures of this present life, as to have lived wholly regardless of that life which is to come: whom THE SUDDEN COMING OF THE LORD shall surprise, sunk in the sleep of ignorance, or of false security. Wherefore HE warns us in His Gospel: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so THAT DAY come upon you unprepared; for it shall come as A SNARE upon all them that

“ dwell on the face of the whole earth.—
 “ Take ye heed, watch and pray : for ye
 “ know not *when* the time is.”

Blessed are they who so expect, and so look forward to, **THAT DAY**, as to prepare themselves daily for its arrival. Who, instead of flattering themselves with the contemplation of their *past* merits, “ **RENEW themselves**,” according to the words of the apostle, “ **DAY by DAY.**” For “ the righteousness of the
 “ righteous man shall not deliver him, from
 “ *the day* in which he shall transgress ;
 “ neither shall the wicked man fall by his
 “ wickedness, from *the day* in which he
 “ shall turn from his wickedness.” The *Saint* himself ought not to entertain security, so long as he is engaged in the trials and conflicts of this life ; neither ought the *Sinner* to admit despair, who, in *one day*, may enter into the way of righteousness. Throughout the remaining sequel of your life, labour to perfect righteousness with all your power ; and become not slack or remiss, from a confidence in your past obedience ; but, like the apostle, “ forgetting those

“ things which are behind, and reaching
“ forth unto those things which are before,
“ press forward to the mark, for the prize
“ of the high calling of God, in Christ
“ Jesus.” And knowing that “ the Lord
“ trieth the *hearts*,” let it be your main concern to preserve your heart pure from sin; according as it is written: “ Keep THY
“ HEART with ALL DILIGENCE.”

Do you, therefore, so order all the remaining time of your life, that you may, at the last, be able to say, with the prophet: “ I
“ have walked in my house with a perfect
“ heart:—I will go to the altar of my God,
“ unto God, who is my exceeding great
“ joy!” For it will not be sufficient, to have *begun* well; since righteousness will consist, IN HAVING CONCLUDED WELL.

THE END OF THE EPISTLE OF PAULINUS TO CELANTIA.

AN

ELEMENTARY VIEW

OF

GENERAL CHRONOLOGY.

ELEMENTARY CHRONOLOGY.

TIME, is the DURATION of the earth and heavenly bodies; the revolutions of which, measure, and mark out, its PARTS.

The great natural measurers, and indexes, of TIME, are THE SUN and THE MOON. Hence, the duration of time is described in THE SCRIPTURES, by the duration of those two indexes of time: “as long as THE SUN and THE MOON endureth; throughout all generations.” For those orbs will one day cease their functions, like every subordinate system of this visible world; and the cessation of their functions, will be *the* END of TIME. Which great crisis is thus announced in the SACRED VOLUME. “Thou didst lay of old the foundation of THE EARTH, and THE HEAVENS are the work of thy hands: THEY shall perish, but THOU shalt endure; they shall all grow old like a garment, and like a garment thou shalt change them; and THEY shall be changed; but THOU art the same, and THY years shall never end.” This is that impending period, when, (as it is proclaimed

in THE PROPHECIC VISION,) “ *there shall be TIME*
“ NO LONGER !”

The knowledge of *the parts of TIME*, or of the *earth's DURATION from its CREATION until NOW*, is called Chronology; which may be divided into *Computative*, and *Historical*.

Computative Chronology, is the science of computing the parts and periods of time.

Historical Chronology, is the science of assigning the parts and periods of time to the events of history.

1. COMPUTATIVE CHRONOLOGY.

SOLAR TIME.

§. *Of the Day, and its Parts.*

THE first, and smallest, revolution of time, depending upon THE SUN, is *a DAY*; which measure comprises all the time during which the sun seems to make one complete revolution round the earth. This revolution is computed, either from noon to noon, or from midnight to midnight.

This measure of time, which is called the *natural day*, is divided into *twenty-four* equal parts or

HOURS. Each *hour* is divided into *sixty* parts, or MINUTES; and each minute into *sixty* parts, or SECONDS.

The divisions of the day, into its periods of *light* and *darkness*, which constitute the *artificial day*, and *the night*, are subject to variation in their measures, according to the progress of the sun through the seasons; the light predominating in one part of the year, and the darkness in the other part. But the measure of the *natural day*, comprehending both the light and darkness, is always uniform and invariable.

The natural day, is computed by astronomers, from noon to noon. By the ancient Romans, it was computed from midnight to midnight, and was denominated by them the *civil day*. The artificial day, which they called the *natural day*, was computed from sun-rise to sun-set, and from sun-set to sun-rise.

The Italians reckon to *twenty-four* hours of the day, which practice seems to have been derived from the *civil day* of the ancient Romans; but most other nations reckon, like us, to twice *twelve* hours: viz. from midnight to noon, and from noon to midnight.

§. *Of the Year, and its Parts.*

THE next, and largest, revolution of time, depending on THE SUN, is *the YEAR* ; or one entire revolution of the earth round the sun ; which is accomplished in 365 days and *a quarter of a day*.

But it is evident, that the excess of *a quarter of a day* in every year, would, in the course of time, make up a measure of time so considerable, as to embarrass the computation of years, if it was not regularly carried to account ; and, by that means, reduced into the computation. This is effected, by taking no account of those quarters for three years, and then carrying them all to *the fourth* year, by adding one whole day to that year : by which means, the quarters, or fractional parts, of four years, are combined into one day, and the account begins anew. This additional day is now placed after the 28th of February, and becomes the 29th of that month ; and the year in which this addition takes place, is called a **LEAP-YEAR**. It will follow, that the first three years will consist of 365 days each, and the fourth, or Leap-year,

of 366 days. Now, three times 365 added to 366, are equal to four times $365\frac{1}{4}$.

This method of regulating the year, was first introduced by Julius Cæsar, 46 years before CHRIST; from whence it is called the Julian year. But as the true fractional excess of each year is not exactly a quarter of a day, or *six* hours, but only *five* hours 48 *min.* 57 *sec.*; the Julian computation gains a day every 130 years; which, in the process of ages, occasions a sensible difference from true solar time. To remedy this defect, Pope Gregory XIII., in 1582, instituted a new computation; which consisted, in keeping the Julian reckoning, of a Leap-year every fourth year, except at every hundredth year not divisible by 4; which was always to be a common year of 365 days, although it should happen to be the fourth year from a Leap-year. This happened in the year 1800; so that there were eight consecutive years, and only one Leap-year. By this means, the Julian reckoning is restrained from the excesses to which it was liable.

The Julian reckoning was used in this country until the year 1752; when the *Old Style*, or reckoning, was set aside, and the *New*, or Gregorian, *Style*, was established by act of Parliament.

As it is the sun that appears to move, and as our common language is adapted to that appearance, we must follow the common usage, and call the earth's yearly revolution, a revolution of the sun. This great revolution of the sun, or THE SOLAR YEAR, is divided into *twelve parts*, or MONTHS, measured by the sun's progress through the great circle in the heavens called the Zodiac, which circle is divided into *twelve parts*, called *the twelve Signs of the Zodiac*.

The solar year divides itself also into *four* quarters, or *seasons*, by the sun's *equinoctial* and *solstitial* stations. The spring season begins from the vernal equinox, which takes place on the 20th of March; the summer season, from the summer solstice, on the 21st of June; the autumn season, from the autumnal equinox, on the 23d of September; and the winter season from the winter solstice, on the 21st of December. At the two equinoxes, the days and nights are of equal length; viz. twelve hours each: the sun rising and setting at six o'clock. From the vernal to the autumnal equinox, the days are longer than the nights; and from the autumnal to the vernal equinox, the nights are longer than the days. At the summer solstice, the day is the longest; at the winter solstice, the day is the shortest.

The years which are passed are numbered by CENTURIES, or *hundreds*, and are reckoned from some fixed *period*, which is called an *epocha*; and the *reckoning* of years from the particular epocha, is called the *era* of that epocha.

The SOLAR *days, months, seasons, and years*, constitute *the rule of time* by which the common business of life is computed; so that it is necessary, to reduce all other measures of time to that rule.

LUNAR TIME.

THE MOON.

THE second great index of time, is THE MOON. But, as the revolutions of this luminary do not naturally correspond with any revolutions depending upon *the sun*, some rule of *equation*, or artificial adjustment, is therefore requisite, in order to reconcile their motions with each other.

The revolution of the moon round the earth is completed in 29 *days, 12 hours, 44 minutes, and 3 seconds*; (and, by a round number, in 30 *days*.) This revolution is called a *lunation*,

or *lunar month*. Twelve of these *lunar months*, constituting one *lunar year*, are therefore completed, 10 *days*, 15 *hours*, 11 *minutes*, and 27 *seconds*, before the twelve solar months are completed. Hence it follows; 1st, that the lunar year comprehends only 354 days; and, 2dly, that it is constantly departing from the measure of the solar year, about *eleven* days every year.

§ *Equation of Solar and Lunar Time.*

As it is of great importance to the uses of mankind to know, *when* each lunation begins; that is to say, to know on what days of the *solar year* the *new-moons* will fall; the following method has been adopted, for reconciling the two measures.

When the solar and lunar year begin together, that is, when it is *new-moon* upon the *first day of January*, the moon (as has been said) will have completed her twelfth month, 10 *days*, 15 *hours*, 11 *minutes*, 27 *seconds*, before the sun will have completed his twelfth month; and, consequently, the moon will be advanced those 10 *d.* 15 *h.*

11 *m.* 27 *s.* into her 13th lunation, or second year, when the sun is only beginning his second year. It will follow, that at the end of the second year the moon will have completed her year, *twice 10 days, 15 hours, 11 minutes, 27 seconds*, before the sun has completed his: and so on, for each succeeding year.

But it is found, that after every *nineteen* years, the moon and the sun meet again, on the 1st of January, and begin their years again in coincidence. And thus, after *a cycle*, or recurrence, of 19 years, called THE LUNAR CYCLE, all the new moons fall again upon the *same days of the solar months*, that they did 19 years before.

Now, as the difference between the solar and lunar year is in the proportion of 10 *days, 15 hours, 11 minutes, 27 seconds*, for each of those 19 years; or, speaking by a round number, 11 *days*; by always *adding* eleven days to the lunar year, for the difference between *solar* and *lunar* measure, the two sums will be kept at *par*; and the appearances of the moon will be always fixed to the standard of solar time.

The eleven days, thus successively added to the lunar years throughout the 19 years of the cycle,

are reduced into lunar months, in the following manner :

Years of the Lunar Cycle.	Eleven days added.		Days.
1	0	0
2	11 11
3	22 22
4	33	—or, 1 month, and 3
5	44	1 m. 14
6	55	1 m. 25
7	66	2 m. 6
8	77	2 m. 17
9	88	2 m. 28
10	99	3 m. 9
11	110	3 m. 20
12	121	4 m. 1
13	132	4 m. 12
14	143	4 m. 23
15	154	5 m. 4
16	165	5 m. 15
17	176	5 m. 26
18	187	6 m. 7
19	198	6 m. 18
<hr/>			
1	210, or, 0.	7 m. or, 0.

After the last or 19th year of the cycle, *twelve* days are added instead of *eleven*, viz. $18 + 12 = 30$, which completes the lunar month ; and the next cycle finds the sun and moon in conjunction on the first day of the year, as they had been *nineteen years* before.

It is evident, that the numbers in the last column

show the *fractional parts*, or *days*, of the lunation, or lunar month, with which each year of the cycle *ends*; and, consequently, they show *the age of the moon* at the *beginning of the years* against which they are severally set. By deducting that number, therefore, from 30, the remainder gives the day of the month for the new moon in *January*, for each year of the cycle.

This *series of numbers*, proceeding always *by elevens*, and showing the age of the moon at the beginning of each year, is called **THE EPACT**; from a Greek word, signifying *addition*.

The seven lunar months, or 210 days, which are added to the general account, to make it equal to 19 solar years, are the difference between 19 solar and 19 lunar years. For 19 solar years, contain 6939 days; 19 lunar years, contain 6729 days; add seven lunar months, or 210 days, and the sum makes 6939 days; N.B. omitting fractions.

From the correspondence of the epacts with the years of the lunar cycle, it is easy to compute the new-moons, and consequently the full-moons, for every month of the year.

Yrs. of the L. Cycle.	{	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.
Epacts.		0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.

To find the new moon for any month, we must, 1st, know the present year of the cycle; 2dly, the epact corresponding to that year: 3dly, deduct the number of the epact from 30, for January, and the remainder will be the day of the new moon in that month. For February, deduct the epact from 28; for March, from 30. For the other *ten* months, add to the epact, 2 for April, 3 for May, 4 for June; and so on; and deduct from 30; and the remainder gives the day for the moon's change, or new moon, in each of those ten months. But, if the epact and the number added exceed 30, then deduct from 60, (or 2 *months*;) instead of from 30; and the remainder will equally be the day of the new moon.

Since the new moons fall, after every *nineteen years*, upon the same days of the month, a table of the new moons for *one cycle* of nineteen years will show the new moons for the succeeding cycles, with sufficient accuracy for every purpose of common life; though not for the exactness of astronomical calculations. And, since the full moons are always 14 *days* and 18 *hours* before, and after, the new moons; by finding the *new moon* for any month, we find also the *full moon*, by counting 14 days either forward or backward. This method

may sometimes err in one day, or thirty-six hours ; but that difference is immaterial for common life, and in most instances it will be found exact even to a day. It is upon this principle, that Table IV. has been arranged ; in which we may observe, the beautiful order uniformly kept by that splendid luminary, “ *the faithful witness in HEAVEN.*”

HEBDOMADAL* TIME.

§. *Of Weeks.*

WE have now seen the operations of the SUN and MOON, as *natural* indexes of time ; and have found the means of adjusting the indications of the latter, to the days depending upon the former, so as to know, with sufficient accuracy, upon what day of the *solar* year the new and full *moons* shall fall.

But there remains another rule of time, of the utmost benefit and importance ; which it is also necessary for us to adjust to the days of the solar year. This is, the seven constantly recurring days of THE WEEK ; by which the measures of months

* From the Greek, ἑπτα, *hepta*—seven.

are subdivided into smaller portions, and more convenient measures, of time.

This division of time has no relation, either to the sun, or the moon, or any *natural* index whatsoever; but is the positive institution, and perpetual evidence of the intervention, of THE AUTHOR OF TIME. Some eminent astronomers, of the French school, attempted, for obvious reasons, to get rid of the *institutional origin* of THE WEEK, by representing it as an invention of man, to mark the *fourth* parts, or *quarters*, of the *lunar month*. But they must have been able to see, what every common reflection at once discerns, that the rule of weeks would be at variance with the lunar motion, before three of them could pass; and that the variance would be continually augmenting. There is, indeed, an essential and perpetual discordance, between the *ratio* of weeks, and of the lunar motions; so that a lunar year will contain only 48 of those quarters, while it embraces 50 weeks and four days. Let us, then, humbly recognise and adore the Almighty power, who so graciously superadded to His *natural* dividers of time, that inestimable, unchanging *moral* divider, His SEVENTH DAY; by which alone the flux of time is reduced into such small and commodious mea-

tures, and a perpetually recurrent day of civil and religious rest, to be *distinguished* from all other days, interposed, after every six days of labour are concluded.

That seventh day of distinction was, by GOD's ordinance, the *last* day of the *seven*, from the creation of the world, (which great event it was designed to commemorate,) until the time of OUR LORD upon the earth. But from His time, the *first* day of the *seven* has been made the DAY OF DISTINCTION; in commemoration of His resurrection from the dead upon that day, who was "LORD *also* of the SABBATH."

Upon THIS DAY is founded the cycle, or revolution of 28 years; called the SOLAR CYCLE, with reference to the ancient name of *Sunday*, or *dies SOLIS*; which revolution being completed, the dominical or *Sunday-letters* (hereafter mentioned) return into their former places; the days of the months return to the same days of the week; the sun's place to the same signs and degrees of the ecliptic, on the same months and days; and the leap years begin the same course with respect to the days of the week on which the days of the months fall. The present year, 1812, is the *first* year of a solar cycle.

OF THE CALENDAR.

Days, weeks, months, and years, being the measures of time by which our life is regulated, let us next consider, how they are reduced into order, for the religious and civil purposes of life. This is effected, by means of THE CALENDAR.

The Calendar, is a register of the year, in which the days, weeks, and months, and all stated times, are marked. It is divided into twelve parts for the twelve months, and each month into its proper number of days, regularly numbered.

BUT here we must observe, that although the year and months of our Calendar are measured by solar time, yet they differ somewhat in their periods from the true solar year; inasmuch as the year of our Calendar does not begin exactly at any one of four great solar points, of the solstices or equinoxes, but is made to begin eleven days after the winter solstice, which takes place upon the 21st of December. The same difference continues, throughout the year, between the divisions of the twelve Calendar months, and the periods of the sun's entering and passing through the twelve.

signs; but this difference does not prevent our common year from being altogether a solar year.

The weeks are marked by the first *seven* letters of the alphabet, called the *Sunday letters*, which are continually repeated throughout the year. Against the first day of the first month, (or January 1st,) the first letter of the alphabet (A) is placed. Had the year consisted of an exact number of weeks, so as to end with the last day of a week, the year would always have begun with A, and the same letters would always have represented the same days of the week; so that A, standing always for Sunday, the following six letters, in their natural order, would have represented always the same days. But as the common year has one day more, consisting of 52 weeks and *one day*, (and in Leap-year *two days*,) the letter which represents Sunday changes every year. But when it is once known *which letter* represents Sunday for any one given year, the six following letters, in their order, equally represent the six following days of the week for that year; and therefore, by observing the *Sunday letter* for each year, the Calendar becomes a perpetual almanack for weeks and days: for which purpose, the *Sunday letters*, for every year of the present century, will

be found set against each year, in Table I. In Leap-year, it is to be observed, that, owing to the insertion of an additional day after the 28th of February, the order of the letters are there displaced one day ; and consequently they give occasion for *two* Sunday letters for every Leap-year, the *first* of which shows Sunday for January and February, and the *second* for all the remaining ten months of that year.

The *stated* times, which we are concerned to observe, are, the days of religious and civil observance. Of these, some are *fixed* ; and they are accordingly inserted in the Calendar, over against the day of the month to which they are severally assigned.

Other stated times are *moveable* ; depending upon one principal day, which varies its place in the Calendar every year, because that place is to be determined by the day of the *full moon* of the month of March of each year. That principal day, is EASTER-DAY ; upon which depend all the days of religious observance, that have not a fixed place assigned to them in the Calendar.

Easter-day, is always the first Sunday after the full moon which happens upon, or next after, the 21st day of March ; and if the full moon happens

upon a Sunday, Easter-day is the Sunday following.

Easter-day cannot fall earlier than the 22d of March, nor later than the 25th of April; which two days are therefore called, the *Easter limits*.

As the fixing the great festival of Easter, which governs the whole series of moveable days of observance, depends upon finding the full moon upon, or next after, the 21st of MARCH; it became necessary to establish some common and universal rule, which should serve for the whole Christian church, for determining that moon, and the great festival which was to be regulated by it.

This gave rise to the invention of THE EPACT, already mentioned; by means of which, *Easter-day* has been determined since the year 1582, when the Epact was first publicly employed for that purpose by Pope GREGORY XIII.

This *ecclesiastical epact*, however, as it has already been intimated, though of sufficiently *general* accuracy for the purposes to which it is applied, is nevertheless defective in *minute* exactness; for which reason, astronomers have calculated exactly the annual differences of the solar and lunar revolutions, and have reduced those differences into Tables of *astronomical epacts*; for which, see M. de la

Lande's *Astronomie*, Tom. I. p. 102, (*Tables*), and Tom. II. p. 239, &c.

When *Easter-day* is known for any year, all the other moveable days of observance are known by the following rules.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after; which feast is always fixed to the 30th of November.

Septuagesima	} Sunday, is	{	nine	} weeks before	
Sexagesima			eight		Easter-day.
Quinquagesima			seven		
Quadragesima			six		
Palm			one		

Maundy Thursday, is three days } before Easter-day.
 Good Friday, is two days }

Rogation Sunday	} is	{	five weeks	} after Easter-	
Ascension-day, or			forty days		day.
Holy Thursday			seven weeks		
Whit-Sunday			eight weeks		
Trinity Sunday					

The number of Sundays, after Trinity, and after Advent, are determined, by the distance of *Easter-day* from the Feast of *St. Andrew*, and by the distance of the Feast of *St. Andrew* from *Easter-day* following.

All these days are shown in Table II., where, by finding *Easter-day* for the year, in the first column, all the other moveable days for that year are found also.

The Sundays between Ash-Wednesday and Easter-day, are called Sundays in Lent; and the Sundays between Easter-day and Whit-Sunday are called Sundays after Easter.

Besides these days of religious observance, certain periods are fixed for the business of our courts of judicature; which are called *the* LAW TERMS.

Easter Term begins 17 days after Easter, and ends the Monday following Ascension-day.

Trinity Term begins 12 days after Whitsuntide, and continues 19 days.

Michaelmas Term begins the 9th or 10th of October, and ends the 28th or 29th of November.

Hilary Term begins 23d or 24th January, and ends 12th or 13th February.

TABLE I.

Showing the Years of the present Century; with the
GOLDEN NUMBER, or *Year of the Lunar Cycle*; the
EPOCH; SUNDAY LETTER; and EASTER DAY; of
each Year.

YEARS OF OUR LORD.	Golden Number.	The Epoch.	Sunday Letter.	EASTER DAY.	YEARS OF OUR LORD.	Golden Number.	The Epoch.	Sunday Letter.	EASTER DAY.
1812	8	17	E D	Mar. 29	1831	8	17	B	A. 3
1813	9	28	C	Apr. 18	1832	9	28	A G	— 22
1814	10	9	B	— 10	1833	10	9	F	— 7
1815	11	20	A	M. 26	1834	11	20	E	M. 30
					1835	12	1	D	A. 19
1816	12	1	G F	A. 14					
1817	13	12	E	— 6	1836	13	12	C B	— 3
1818	14	23	D	M. 22	1837	14	23	A	M. 26
1819	15	4	C	A. 11	1838	15	4	G	A. 15
1820	16	15	B A	— 2	1839	16	15	F	M. 31
					1840	17	26	E D	A. 19
1821	17	26	G	— 22					
1822	18	7	F	— 7	1841	18	7	C	— 11
1823	19	18	E	M. 30	1842	19	18	B	M. 27
1824	1	0	D C	A. 18	1843	1	0	A	A. 16
1825	2	11	B	— 3	1844	2	11	G F	— 7
					1845	3	22	E	M. 23
1826	3	22	A	M. 26					
1827	4	3	G	A. 15	1846	4	3	D	A. 12
1828	5	14	F E	— 6	1847	5	14	C	— 4
1829	6	25	D	— 19	1848	6	25	B A	— 23
1830	7	6	C	— 11	1849	7	6	G	— 8
					1850	8	17	F	M. 31

YEARS OF OUR LORD.	Golden Number.		The Epact.	Sunday Letter.	EASTER DAY.
1851	9	28	E	A.	20
1852	10	9	D C	—	11
1853	11	20	B	M.	27
1854	12	1	A	A.	16
1855	13	12	G	—	8
1856	14	23	F E	M.	23
1857	15	4	D	A.	12
1858	16	15	C	—	4
1859	17	26	B	—	24
1860	18	7	A G	—	8
1861	19	18	F	M.	31
1862	1	0	E	A.	20
1863	2	11	D	—	5
1864	3	22	C B	M.	27
1865	4	3	A	A.	16
1866	5	14	G	—	1
1867	6	25	F	—	21
1868	7	6	E D	—	12
1869	8	17	C	M.	28
1870	9	28	B	A.	17
1871	10	9	A	—	9
1872	11	20	G F	M.	31
1873	12	1	E	A.	13
1874	13	12	D	—	5
1875	14	23	C	M.	28
1876	15	4	B A	A.	16
1877	16	15	G	—	1
1878	17	26	F	—	21
1879	18	7	E	—	13
1880	19	18	D C	M.	28
1881	1	0	B	A.	17
1882	2	11	A	—	9
1883	3	22	G	M.	25
1884	4	3	F E	A.	13
1885	5	14	D	—	5
1886	6	25	C	—	25
1887	7	6	B	—	10
1888	8	17	A G	—	1
1889	9	28	F	—	21
1890	10	9	E	—	6
1891	11	20	D	M.	29
1892	12	1	C B	A.	17
1893	13	12	A	—	2
1894	14	23	G	M.	25
1895	15	4	F	A.	14
1896	16	15	E D	—	5
1897	17	26	C	—	18
1898	18	7	B	—	10
1899	19	18	A	—	2
1900	1	29	G	—	15

THE CALENDAR.

JANUARY, XXXI Days.

1	A	Cal.	<i>Circumcision.</i>
2	B	4 Non.	
3	C	3 Non.	
4	D	Pr. Non.	
5	E	Non.	
6	F	8 Id.	<i>Epiphany.</i>
7	G	7 Id.	
8	A	6 Id.	
9	B	5 Id.	
10	C	4 Id.	
11	D	3 Id.	
12	E	Pr. Id.	
13	F	Id.	
14	G	19 Cal. Feb.	
15	A	18 Cal.	
16	B	17 Cal.	
17	C	16 Cal.	
18	D	15 Cal.	
19	E	14 Cal.	<i>Sun enters Aquarius.</i>
20	F	13 Cal.	
21	G	12 Cal.	
22	A	11 Cal.	
23	B	10 Cal.	
24	C	9 Cal.	
25	D	8 Cal.	<i>Conversion of St. Paul.</i>
26	E	7 Cal.	
27	F	6 Cal.	
28	G	5 Cal.	
29	A	4 Cal.	
30	B	3 Cal.	<i>King Charles, M.</i>
31	C	Pr. Cal.	

FEBRUARY, XXVIII Days.

In Leap Year xxix Days.

1	D	Cal.	{ <i>Purific. of the V. M.</i> <i>Candlemas-day.</i>
2	E	4 Non.	
3	F	3 Non.	
4	G	Pr, Non,	
5	A	Non.	
6	B	8 Id.	
7	C	7 Id.	
8	D	6 Id.	
9	E	5 Id.	
10	F	4 Id.	
11	G	3 Id,	
12	A	Pr. Id,	
13	B	Id.	
14	C	16 Cal. Mar.	Valentine, Bp.
15	D	15 Cal.	
16	E	14 Cal.	
17	F	13 Cal.	
18	G	12 Cal.	Sun enters <i>Pisces</i> .
19	A	11 Cal.	
20	B	10 Cal.	
21	C	9 Cal.	
22	D	8 Cal.	
23	E	7 Cal.	
24	F	6 Cal.	<i>St. Matthias.</i>
25	G	5 Cal.	
26	A	4 Cal.	
27	B	3 Cal.	
28	C	Pr, Cal.	
29		—	

MARCH, XXXI Days.

1	D	Cal.	St. David.
2	E	6 Non.	
3	F	5 Non.	
4	G	4 Non.	
5	A	3 Non.	
6	B	Pr. Non.	
7	C	Non.	
8	D	8 Id.	
9	E	7 Id.	
10	F	6 Id.	
11	G	5 Id.	
12	A	4 Id.	
13	B	3 Id.	
14	C	Pr. Id.	
15	D	Id.	
16	E	17 Cal. Apr.	
17	F	16 Cal.	St. Patrick.
18	G	15 Cal.	
19	A	14 Cal.	
20	B	13 Cal.	V. Equinox. Sun enters <i>Aries</i> .
21	C	12 Cal.	
22	D	11 Cal.	
23	E	10 Cal.	
24	F	9 Cal.	
25	G	8 Cal.	{ <i>Annunc. of the V. M.</i>
26	A	7 Cal.	{ <i>Lady-day.</i>
27	B	6 Cal.	
28	C	5 Cal.	
29	D	4 Cal.	
30	E	3 Cal.	
31	F	Pr. Cal.	

APRIL XXX Days.

1	G	Cal.	
2	A	4 Non.	
3	B	3 Non.	
4	C	Pr. Non.	
5	D	Non.	
6	E	8 Id.	
7	F	7 Id.	
8	G	6 Id.	
9	A	5 Id.	
10	B	4 Id.	
11	C	3 Id.	
12	D	Pr. Id.	
13	E	Id.	
14	F	18 Cal. Ma.	
15	G	17 Cal.	
16	A	16 Cal.	
17	B	15 Cal.	
18	C	14 Cal.	
19	D	13 Cal.	
20	E	12 Cal.	Sun enters <i>Taurus</i> .
21	F	11 Cal.	
22	G	10 Cal.	
23	A	9 Cal.	St. George.
24	B	8 Cal.	
25	C	7 Cal.	<i>St. Mark, the Evang.</i>
26	D	6 Cal.	
27	E	5 Cal.	
28	F	4 Cal.	
29	G	3 Cal.	
30	A	Pr. Cal.	

MAY, XXXI Days.

1	B	Cal.	<i>St. Phil. and St. Jam.</i>
2	C	6 Non.	
3	D	5 Non.	
4	E	4 Non.	
5	F	3 Non.	
6	G	Pr. Non.	
7	A	Non.	
8	B	8 Id.	
9	C	7 Id.	
10	D	6 Id.	
11	E	5 Id.	
12	F	4 Id.	
13	G	3 Id.	
14	A	Pr. Id.	
15	B	Id.	
16	C	17 Cal. Jun.	
17	D	16 Cal.	
18	E	15 Cal.	
19	F	14 Cal.	<i>Q. CHARLOTTE b.</i>
20	G	13 Cal.	
21	A	12 Cal.	<i>Sun enters Gemini.</i>
22	B	11 Cal.	
23	C	10 Cal.	
24	D	9 Cal.	
25	E	8 Cal.	
26	F	7 Cal.	
27	G	6 Cal.	
28	A	5 Cal.	
29	B	4 Cal.	<i>K. CHARLES II. Rest.</i>
30	C	3 Cal.	
31	D	Pr. Cal.	

JUNE, XXX Days.

1	E	Cal.	
2	F	4 Non.	
3	G	3 Non.	
4	A	Pr. Non.	K. GEORGE III. b.
5	B	Non.	
6	C	8 Id.	
7	D	7 Id.	
8	E	6 Id.	
9	F	5 Id.	
10	G	4 Id.	
11	A	3 Id.	<i>St. Barnabas, A. and M.</i>
12	B	Pr. Id.	
13	C	Id.	
14	D	18 Cal. Jul.	
15	E	17 Cal.	
16	F	16 Cal.	
17	G	15 Cal.	
18	A	14 Cal.	
19	B	13 Cal.	
20	C	12 Cal.	
21	D	11 Cal.	S. Solstice. Sun enters
22	E	10 Cal.	<i>Cancer.</i>
23	F	9 Cal.	
24	G	8 Cal.	<i>Nativ. of St. John, Bapt.</i>
25	A	7 Cal.	
26	B	6 Cal.	
27	C	5 Cal.	
28	D	4 Cal.	
29	E	3 Cal.	<i>St. Peter, Ap. and M.</i>
30	F	Pr. Cal.	

JULY, XXXI Days.

1	G	Cal.	
2	A	6 Non.	
3	B	5 Non.	
4	C	4 Non.	
5	D	3 Non.	
6	E	Pr. Non.	
7	F	Non.	
8	G	8 Id.	
9	A	7 Id.	
10	B	6 Id.	
11	C	5 Id.	
12	D	4 Id.	
13	E	3 Id.	
14	F	Pr. Id.	
15	G	Id.	Swithin, b.
16	A	17 Cal. Aug.	
17	B	16 Cal.	
18	C	15 Cal.	
19	D	14 Cal.	
20	E	13 Cal.	
21	F	12 Cal.	
22	G	11 Cal.	Sun enters <i>Leo</i> .
23	A	10 Cal.	
24	B	9 Cal.	
25	C	8 Cal.	<i>St. James, A. and M.</i>
26	D	7 Cal.	
27	E	6 Cal.	
28	F	5 Cal.	
29	G	4 Cal.	
30	A	3 Cal.	
31	B	Pr. Cal.	

AUGUST, XXXI Days.

1	C	Cal.	<i>Lammas Day.</i>
2	D	4 Non.	
3	E	3 Non.	
4	F	Pr. Non.	
5	G	Non.	
6	A	8 Id.	
7	B	7 Id.	
8	C	6 Id.	
9	D	5 Id.	
10	E	4 Id.	
11	F	3 Id.	
12	G	Pr. Id.	GEORGE, P. REG. b.
13	A	Id.	
14	B	19 Cal. Sept.	
15	C	18 Cal.	
16	D	17 Cal.	
17	E	16 Cal.	
18	F	15 Cal.	
19	G	14 Cal.	
20	A	13 Cal.	
21	B	12 Cal.	
22	C	11 Cal.	Sun enters <i>Virgo</i> .
23	D	10 Cal.	
24	E	9 Cal.	<i>St. Bartholomew.</i>
25	F	8 Cal.	
26	G	7 Cal.	
27	A	6 Cal.	
28	B	5 Cal.	
29	C	4 Cal.	
30	D	3 Cal.	
31	E	Pr. Cal.	

SEPTEMBER, XXX Days.

1	F	Cal.	
2	G	4 Non.	
3	A	3 Non.	
4	B	Pr. Non.	
5	C	Non.	
6	D	8 Id.	
7	E	7 Id.	
8	F	6 Id.	
9	G	5 Id.	
10	A	4 Id.	
11	B	3 Id.	
12	C	Pr. Id.	
13	D	Id.	
14	E	18 Cal. Oct.	
15	F	17 Cal.	
16	G	16 Cal.	
17	A	15 Cal.	
18	B	14 Cal.	
19	C	13 Cal.	
20	D	12 Cal.	
21	E	11 Cal.	<i>St. Matthew.</i>
22	F	10 Cal.	
23	G	9 Cal.	<i>A. Equinox. Sun</i>
24	A	8 Cal.	<i>enters Libra.</i>
25	B	7 Cal.	
26	C	6 Cal.	
27	D	5 Cal.	
28	E	4 Cal.	
29	F	3 Cal.	<i>St. Michael.</i>
30	G	Pr. Cal.	

OCTOBER, XXXI Days.

1	A	Cal.	
2	B	6 Non.	
3	C	5 Non.	
4	D	4 Non.	
5	E	3 Non.	
6	F	Pr. Non.	
7	G	Non.	
8	A	8 Id.	
9	B	7 Id.	
10	C	6 Id.	
11	D	5 Id.	
12	E	4 Id.	
13	F	3 Id.	
14	G	Pr. Id.	
15	A	Id.	
16	B	17 Cal. Nov.	
17	C	16 Cal.	
18	D	15 Cal.	<i>St. Luke, the Evang.</i>
19	E	14 Cal.	
20	F	13 Cal.	
21	G	12 Cal.	
22	A	11 Cal.	
23	B	10 Cal.	<i>Sun enters Scorpio.</i>
24	C	9 Cal.	
25	D	8 Cal.	
26	E	7 Cal.	
27	F	6 Cal.	
28	G	5 Cal.	<i>St. Simon and St. Jude.</i>
29	A	4 Cal.	
30	B	3 Cal.	
31	C	Pr. Cal.	

NOVEMBER, XXX Days.

1	D	Cal.	<i>All Saints' Day.</i>
2	E	4 Non.	
3	F	3 Non.	
4	G	Pr. Non,	
5	A	Non.	<i>Papists' Conspiracy.</i>
6	B	8 Id.	
7	C	7 Id.	
8	D	6 Id.	
9	E	5 Id.	
10	F	4 Id.	
11	G	3 Id.	
12	A	Pr. Id.	
13	B	Id.	
14	C	18 Cal. Dec,	
15	D	17 Cal.	
16	E	16 Cal.	
17	F	15 Cal.	
18	G	14 Cal.	
19	A	13 Cal.	
20	B	12 Cal.	
21	C	11 Cal.	
22	D	10 Cal.	<i>Sun enters Sagittarius.</i>
23	E	9 Cal.	
24	F	8 Cal.	
25	G	7 Cal.	
26	A	6 Cal.	
27	B	5 Cal.	
28	C	4 Cal.	
29	D	3 Cal.	
30	E	Pr. Cal.	<i>St. Andrew.</i>

DECEMBER, XXXI Days.

1	F	Cal.	
2	G	2 Non.	
3	A	3 Non.	
4	B	Pr. Non.	
5	C	Non.	
6	D	8 Id.	
7	E	7 Id.	
8	F	6 Id.	
9	G	5 Id.	
10	A	4 Id.	
11	B	3 Id.	
12	C	Pr. Id.	
13	D	Id.	
14	E	19 Cal. Jan.	
15	F	18 Cal.	
16	G	17 Cal.	
17	A	16 Cal.	
18	B	15 Cal.	
19	C	14 Cal.	
20	D	13 Cal.	{ <i>St. Thomas, the Apost.</i> <i>W. Solstice.</i> <i>Sun enters Capricorn.</i>
21	E	12 Cal.	
22	F	11 Cal.	
23	G	10 Cal.	
24	A	9 Cal.	
25	B	8 Cal.	
26	C	7 Cal.	
27	D	6 Cal.	
28	E	5 Cal.	
29	F	4 Cal.	
30	G	3 Cal.	
31	A	Pr. Cal.	

CHRISTMAS-DAY.

*St. Stephen, first M.**St. John, Ap. and Ev.**Innocents-day.*

TABLE II.

Showing all the *Moveable Days* of the Year, depending upon
EASTER-DAY.

EASTER DAY.	Sunday Let.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascens. Day.	Whit Sunday.	Sundays after Trinity.	Adv. Sunday.
Mar. 22	D	1	Jan. 18	Feb. 4	Ap. 26	Ap. 30	May 10	27	Nov. 29
23	E	1	19	5	27	May 1	11	27	30
24	F	1	20	6	28	2	12	27	Dec. 1
25	G	2	21	7	29	3	13	27	2
26	A	2	22	8	30	4	14	27	3
27	B	2	23	9	May 1	5	15	26	Nov. 27
28	C	2	24	10	2	6	16	26	28
29	D	2	25	11	3	7	17	26	29
30	E	2	26	12	4	8	18	26	30
31	F	2	27	13	5	9	19	26	Dec. 1
April 1	G	3	28	14	6	10	20	26	2
2	A	3	29	15	7	11	21	26	3
3	B	3	30	16	8	12	22	25	Nov. 27
4	C	3	31	17	9	13	23	25	28
5	D	3	Feb. 1	18	10	14	24	25	29
6	E	3	2	19	11	15	25	25	30
7	F	3	3	20	12	16	26	25	Dec. 1
8	G	4	4	21	13	17	27	25	2
9	A	4	5	22	14	18	28	25	3
10	B	4	6	23	15	19	29	24	Nov. 27
11	C	4	7	24	16	20	30	24	28
12	D	4	8	25	17	21	31	24	29
13	E	4	9	26	18	22	June 1	24	30
14	F	4	10	27	19	23	2	24	Dec. 1
15	G	5	11	28	20	24	3	24	2
16	A	5	12	Mar. 1	21	25	4	24	3
17	B	5	13	2	22	26	5	23	Nov. 27
18	C	5	14	3	23	27	6	23	28
19	D	5	15	4	24	28	7	23	29
20	E	5	16	5	25	29	8	23	30
21	F	5	17	6	26	30	9	23	Dec. 1
22	G	6	18	7	27	31	10	23	2
23	A	6	19	8	28	June 1	11	23	3
24	B	6	20	9	29	2	12	22	Nov. 27
25	C	6	21	10	30	3	13	22	28

TABLE III.

Showing the Sun's Rising and Setting, every Tenth Day.

			Rises.	Sets.					Rises.	Sets.	
			H. M.	M. H.					H. M.	M. H.	
Jan.	1		8. 5.	5. 4.	V. Equin.	July	1		3. 45.	45. 9.	A. Equin.
	10		7. 58.	58. 5.			10		3. 52.	52. 9.	
	20		7. 47.	47. 5.			20		4. 2.	2. 8.	
Feb.	1		7. 29.	29. 5.		Aug.	1		4. 19.	19. 8.	
	10		7. 13.	13. 5.			10		4. 34.	34. 8.	
	20		5. 54.	54. 6.			20		4. 52.	52. 8.	
March	1		6. 35.	35. 6.		Sept.	1		5. 14.	14. 7.	
	10		6. 17.	17. 6.			10		5. 32.	32. 7.	
	20		6. 0.	0. 6.			23		6. 0.	0. 6.	
April	1		5. 33.	33. 7.		Oct.	1		6. 13.	13. 6.	
	10		5. 16.	16. 7.			10		6. 30.	30. 6.	
	20		4. 57.	57. 8.			20		6. 50.	50. 6.	
May	1		4. 37.	37. 8.	S. Solst.	Nov.	1		7. 12.	12. 5.	W. Solst.
	10		4. 22.	22. 8.			10		7. 23.	28. 5.	
	20		4. 7.	7. 8.			20		7. 43.	43. 5.	
June	1		3. 53.	53. 9.		Dec.	1		7. 57.	57. 5.	
	10		3. 46.	46. 9.			10		8. 4.	4. 4.	
	21		3. 43.	43. 9.			21		8. 8.	8. 4.	

N. B. The first columns show the *minutes* (M.) *after* the hour (H.) of sun-rise; the second, the M, *before* the H. of sun-set.

TABLE IV.

A LUNAR TABLE.

THE following Table shows the *New-Moons*, upon a mean calculation, for every month of the year in the recurrent CYCLE of NINETEEN years. It is digested from the ecclesiastical Table of *Epacts*, compared with the two last lunar cycles in the Nautical Almanack, and with the years of the present cycle, of which the present year, 1812, is the 8th year. In order to use it, find the number of the *current year in the lunar cycle*; corresponding to which number, in the same line, are the days of the *New-Moons* for each of the twelve months of the year. To find the *Full-Moon* of any month, reckon 14 days, backward or forward, from the day of the *New-Moon*. The *Epact* of each year is subjoined, which shows the Moon's age at the beginning of that year.

THE EPOCH.	December.	November.	October.	September.	August.	July.	June.	May.	April.	March.	February.	January.
0	20.	21.	22.	23.	24.	25.	26.	27.	28.	30.	28.	1. 30.
11	9.	10.	11.	12.	13.	14.	15.	16.	17.	19.	17.	19.
22	28.	29.	1. 30.	1.	2.	3.	4.	5.	6.	8.	6.	8.
3	17.	18.	19.	20.	21.	22.	23.	24.	25.	27.	25.	27.
14	6.	7.	8.	9.	10.	11.	12.	13.	14.	16.	14.	16.
25	25.	26.	27.	28.	29.	1. 30.	1.	2.	3.	5.	3.	5.
6	14	15.	16.	17.	18.	19.	20.	21.	22.	24.	22.	24.
17	3.	4.	5.	6.	7.	8.	9.	10.	11.	13.	11.	13.
28	22.	23.	24.	25.	26.	27.	28.	29.	1. 30.	2.	1.	2.
9	11.	12.	13.	14.	15.	16.	17.	18.	19.	21.	19.	21.
20	1. 30.	1.	2.	3.	4.	5.	6.	7.	8.	10.	8.	10.
1	19.	20.	21.	22.	23.	24.	25.	26.	27.	29.	27.	29.
12	8.	9.	10.	11.	12.	13.	14.	15.	16.	18.	16.	18.
23	27.	28.	29.	1. 30.	1.	2.	3.	4.	5.	7.	5.	7.
4	16.	17.	18.	19.	20.	21.	22.	23.	24.	26.	24.	26.
15	5.	6.	7.	8.	9.	10.	11.	12.	13.	15.	13.	15.
26	24.	25.	26.	27.	28.	29.	1. 30.	1.	2.	4.	2.	4.
7	13.	14.	15.	16.	17.	18.	19.	20.	21.	23.	21.	23.
18	2.	3.	4.	5.	6.	7.	8.	9.	10.	12.	10.	12.

2. HISTORICAL CHRONOLOGY.

OF EPOCHAS, AND ERAS.

HISTORICAL CHRONOLOGY, is the science of assigning dates of *time* to the events of *history*.

A DATE, is a relative mark of time, reckoned from some fixed period.

The *period*, from which marks of time referable to events are reckoned, is called an EPOCHA.

The general *reckoning of time* from the epocha, is called the ERA of the epocha. The *date*, is the particular year of the era.

Hence it is manifest, that an *epocha* and an *era* differ from each other in Chronology, as a *point* in Geometry differs from a *line* which is drawn from it. It is therefore surprising, that Hume, Gibbon, and many other eminent authors, should have occasionally confounded the terms epocha and era, by using the latter to signify the former; although the perversion of language is not less, than if they had used the word *line* to signify a *point*: a confusion, less excusable in

professed historians, than in any other class of writers.

Without some *fixed point* of time to reckon from, no distinct notion of time could be attached to any past event; which must be noted, by its relation to that fixed point.

The real use of Historical Chronology, is *to afford a ready apprehension of the DISTANCE of PAST EVENTS from PRESENT TIME.*

In order to which end, nations that have reached a state of civilization, have commonly fixed upon some event in their domestic transactions, from which to reckon the progress of time; making that event the period, or *epocha*, of their *era*, or reckoning of years. This has usually been the earliest period, to which they could refer with any authority, or security.

Of these EPOCHAS, the principal among the ancient heathen nations, were the *three* great epochas,

of {	<i>the</i> OLYMPIADS	776	} years before Christ.
	<i>the</i> BUILDING of ROME . .	753	
	NABONASSAR	747	

The first of these, was adopted by the Greeks;

the second, by the Romans; the third, by the Babylonians.

All time prior to those epochas, (which fall in the middle or end of the EIGHTH CENTURY *before* CHRIST,) was pronounced by VARRO, the great REFORMER of HEATHEN CHRONOLOGY, to be either *fabulous*, or wholly *obscure*; which two characters of time he divided, by the intervening traditional event, of THE FLOOD: an arrangement, in which his penetration and sagacity are as conspicuous above those of all other heathen writers, as his ingenuousness, and the fidelity of his reason, are pre-eminent above those of many who have been denominated Christians.

But the most important, and the most entirely useful, EPOCHA which has yet been found for reckoning time, is that great event, from which the whole CHRISTIAN WORLD now agree in computing time; namely, the BIRTH, or FIRST COMING of our blessed Lord and Saviour JESUS CHRIST: an epocha, which furnishes a *two-fold* era, *retrograde* and *direct*: retrograde, to the creation of the world; and direct, to the end of the world, or to HIS SECOND COMING. This singular and luminous era, forms one continued line of time, from the beginning, to the end, of our

race; receiving and uniting all other eras, Sacred and Profane, and furnishing to the mind *the readiest apprehension possible, of the* DISTANCE *of* PAST events *from* PRESENT TIME: which is the perfection of Historical Chronology.

It is astonishing, that this great epocha did not suggest itself to the Christian church, for forming an era, until about the year of our Lord 526; when DIONYSIUS THE LITTLE, a Scythian monk, had the distinguished merit of first proposing it. It is still more astonishing, that having been once proposed, it was not generally adopted until the beginning of the ninth century, when it was established, under Charlemagne, in THE WESTERN EMPIRE.

There is, however, a slight difference of 4 years, between the *true* epocha of our Lord's birth, and that assumed in the vulgar era; the true epocha having been found, upon examination, to be *four years earlier* than the common reckoning supposes it to be. So that the *true* date for the present year, 1812 of the *vulgar* Christian era, would be 1816.

The computation by Olympiads was continued in Greece until the year 312; when it was superseded, by authority of the Council of Nice, by computations of 15 years, constantly recurring, called the Cycle of the INDICTIO: being the term of an

imperial tribute, established by Constantine the Great, and collected every 15 years. This method of computation commenced January 1, A. D. 313.

OF CYCLES, AND PERIODS.

IT is important, now, to take a view of two celebrated compound periods of computation, which have been applied to history; namely, the *Victorian*, or *Dionysian Cycle*, of 532 years; and the *Julian Period*, of 7980 years.

A cycle, or period, is a certain space of time, or a revolution of a certain number of years, which being ended it begins anew.

The Victorian or Dionysian Cycle, employed by Victorius Aquitanus, and Dionysius Exiguus, or the Little, in the fifth and sixth centuries, is produced, by multiplying into each other the solar cycle of 28 years*, and the lunar cycle of 19 years†; the heads of which cycles

* P. 243, 5.

† P. 237.

coincide, and begin together, only once in 532 years.

But as this compound cycle must recommence every 532 years, Joseph Scaliger, in order to obtain a period which should be sufficiently capacious to comprehend all historical time, imagined a method of giving extension to the Dionysian Cycle, by multiplying it again by 15; being the quantity of the Cycle of Indiction already mentioned p. 274; so as to involve that cycle in the former, and to suppose a cycle of 15 years to have been always running on, with the two cycles of 28 and 19 years. By this means he obtained a period of 7980 years, comprehending *fifteen* Dionysian cycles; which he denominated THE JULIAN PERIOD, because he employed the Julian reckoning of years.

Having obtained that period, his next object was to apply it to the *uses of history*. In order to which end, “*ut in usum deducatur,*” as he himself says, he had, first of all, to fix the year of the BIRTH OF CHRIST in that period; that is to say, to find the corresponding years of the solar and lunar cycle, and of the supposed cycle of Indiction, when that birth took place. This he found in the year 4713 of his period; when the number of the first cycle

was 9, and of the second 1 ; which thus became the *historical epocha* for determining the dates of all events. He had next, to compute back the year of *the CREATION of THE WORLD* ; which he supposed to have taken place 3949 years before Christ ; which year fell in the year 764 of that great period. So that the period has an *imaginary commencement*, 764 years *before the beginning of time*.

Great as is the capacity and convenience of this period, for computing time and giving chronological characters to events, it is nevertheless plainly wanting in that which can alone give solid satisfaction to the reason, viz. a *foundation in FACT*. To use a period commencing *before time*, for the purpose of measuring *the parts of time*, is undeniably perplexing, if not revolting, to the sober judgment ; especially, since we are able to find one actually commencing with time, that is, with the original motion of the earth and heavenly bodies ; and, in every respect, fruitful of the same real advantages.

It is most reasonable to assume, that the creation commenced with the commencement of a solar and a lunar cycle, or, in other words, with the beginning of a cycle of 532 years. For we know, with full certainty, that the first day of the creation

was the first day of a *week*; because it was the first of a series of seven days, the last of which was the first Sabbath. We have likewise the best moral evidence, from the order established in the celestial machinery for originating and dividing time, joined to a well considered interpretation of the text of the sacred historian, to assume, that on that first day of the first week the TWO GREAT INDEXES OF TIME, the SUN and the MOON, were in conjunction, and did not unfold their relative distinguishing characters until the *eve* of the *fourth day*; according to the common course of nature after a conjunction. Consequently, the first day of the creation would be the first day of a *week*, of a *solar*, and of a *lunar year*; that is, it was the first day of a cycle, of 532 years: *a series of which cycles have continually succeeded to each other, from that first cycle to the present time.* The only question therefore is, *which* of the Dionysian cycles before Christ, are we to assume, for the FIRST CYCLE of the world?

Now we know, that all the principal computations for the epocha of the Creation, fall about the beginning of the FOURTH *millenary*, or FOUR THOUSANDTH YEAR, before CHRIST. The common computation assumes the year 4004; the extreme

computations, are the years 3942, and 4397. The mean computation, of Frank, is the year 4181. Since, then, we have good ground for assuming, that the Creation began *with a Dionysian cycle*; and since the year 4181, before Christ, was actually the beginning of such a cycle, we have good ground for assuming *that year* for the YEAR of the CREATION; for, if we ascend another cycle, of 532 years, we shall go too high, and if we descend 532 years, we shall go too low.

As, therefore, we know, that (according to the vulgar Christian era) Christ was born in the 457th year of a Dionysian cycle, whose number for the solar cycle was 9, and for the lunar cycle 1, we easily find, that the year 4181 before Christ was the beginning of *the eighth* Dionysian cycle, reckoned backward; or, that Christ was born in the 457th year of THE EIGHTH Dionysian cycle, from the Creation. We are, now, in the *twelfth* cycle from the same original point, and in the 141st year of that cycle; which began A. D. 1671, and will end A. D. 2203; having still 391 years to run.

But, since no one who has well weighed and considered the sacred prophecies, and the answering events of the world, will entertain a prospect of another such cycle to follow the present one; nor,

indeed, will conceive a belief, that this present cycle will reach a *natural* termination; we may reasonably and contentedly close our view of TIME, with THIS PRESENT TWELFTH CYCLE; and thereby obtain a period, sufficiently productive to answer all the purposes of the Julian period; with the additional advantage, of having an *epocha in time* for its commencement. We have, therefore, only to take 12 Dionysian cycles, instead of 15 with Scaliger; and to multiply 532 by 12, instead of by 15; which will give us a PERIOD of 6384 years; constituting a TEMPORAL PERIOD, or *period of universal time*, beginning with the first movement of the celestial bodies, and first day of the week, in the year 4181 years before CHRIST; and extending forward, *three hundred and ninety-one* years beyond the present time.

This period, comprehending the *solar* and *lunar* cycles, and an artificial *duodecimal* (instead of Scaliger's *quindecimal*) cycle, multiplied into each other, contains in itself all the important characters of time that can be supplied by the Julian period; substituting only the number 12, for 15. Thus, as the characters of each year of the Julian period are found, by dividing by 28 for the *solar* cycle, by 19 for the *lunar* cycle, and by 15 for the

artificial cycle; so also here, by dividing any year of this temporal period by 28, by 19, and by 12, the distinguishing character of each year will equally be found.

The cycle of Indiction itself is of no concern to history until after the year A. D. 312, when it first commenced. By deducting 312 from any subsequent year of the Christian era, and dividing the sum by 15, we can at all times find the year of the Indiction, if required, without having recourse to the Julian period; the remainder, being the year of the Indiction, and the quotient, the number of cycles.

The following scheme will show the progress of this great temporal period, through all its twelve cycles, and also its correspondence with the years before and after Christ; conveying a distinct notion of the ENTIRENESS OF TIME, so far as we are able to contemplate it, with any accuracy of measure, or any manifest relation to the *ratio*, and *indexes* of TIME: which, as we have already seen, signifies nothing else, but THE DURATION *of the* EARTH *and* HEAVENLY BODIES.

**SCHEME OF THE TEMPORAL PERIOD,
COMPRISING TWELVE DIONYSIAN CYCLES OF 532 YEARS.**

No. of the CYCLE	Years of the Cycle.	Yrs. before CHRIST.	
1.	1. 532	4131 3649	THE CREATION.
2.	1064	3117	
3.	1596	2585	
4.	2128	2053	The FLOOD.
5.	2660	1521	
6.	3192	989	
7.	3724	457	
8.	(4181) 4256	A. D. 1 75	CHRIST BORN, in the 457th year of the 8th Dionysian Cycle.
9.	4788	607	
10.	5320	1139	
11.	5852	1671	
12.	(5993) (6000) 6384	1812 1819 2203	The PRESENT YEAR, 141st of the 12th Dionysian Cycle.--Remain 391 years.

The Tables which now follow, contain:

FIRST; a *General* Chronological View of History, ancient and modern, to the present time, divided into its TWELVE PRIMARY PERIODS: for an explanation of which, the reader is referred to "A CHRISTIAN'S SURVEY," &c.; in which work, the grounds of those *twelve divisions* are distinctly exposed.

SECONDLY; a more *particular* chronological view of the contents of each of those twelve divisions of History; in which, some of the leading events of each are inserted, so as to form a connected chain of incidents down to our own time.

The chronology of Sir Isaac Newton is generally followed, in the early events of heathen history; which, considered as *a system*, is, without comparison, the most sagacious, best considered, and best supported, of any that have yet been given to the world.

As the heathen computations fail, upon Varro's acknowledgment, before the first Olympiad, the traditional events of those first ages, which he calls *Obscure*, and *Fabulous*, can only be reconciled to history, by the aid of the Sacred Chronology.

In contemplating the *remote events* of ancient

history, it is requisite always to keep in our mind this truth, that *minute exactness* in point of historical dates is unattainable; and to remember, according to the wise caution expressed by Sir William Jones, “ that whoever, in those early ages, expects a
“ certain epocha, unqualified with *about* or *nearly*,
“ will be greatly disappointed.”

N. B. It is necessary to observe here, (what has been omitted to be noticed in its proper place,) that the *Roman Calendar* is annexed to *our Civil Calendar* in the foregoing pages, for the purpose of showing their correspondence.

A General Chronological View of the primary
Periods of History, Ancient and Modern, to the
present Time: Followed by a more particular
View of the same Periods.

A
GENERAL VIEW
OF
ANCIENT HISTORY.

SACRED.	Years B. C.	Years B. C.	PROFANE.
THE CREATION.	about		
1st Period.	4001 or (4181)		OBSCURITY.
THE FLOOD.	2348	
2d Period.			The Flood.
CALL OF ABRAHAM.	1921		
3d Period.			FABLE.
THE EXODUS and LAW.	1491		
4th Period.			
HEBREW MONARCHY begun	1095		
5th Period.		about
		750	Infancy of the Chaldean Power
HEB. MONARCHY dissolved.	605	606
6th Period.			BABYL. or CHALD. EMPIRE.
			1st Period.
RETURN from Captivity.	535	538	PERSIAN EMPIRE.
7th Period.			2d Period.
		331	MACEDONIAN EMPIRE.
			3d Period.
	0	31	
THE BIRTH OF CHRIST.			THE ROMAN EMPIRE.
(Modern History Commences.)			(Modern History Commences.)

GENERAL VIEW
OF
MODERN HISTORY.

RELIGIOUS.	A. D.	A. D.	SECULAR.
BIRTH OF OUR LORD JESUS CHRIST.	0	0	ROMAN EMPIRE ; AUGUSTUS CÆSAR.
<i>1st Period.</i>			<i>1st Period.</i>
EXTINCTION OF PAGANISM.	395	395	GREEK HEAD OF ROMAN EMPIRE.
<i>2d Period.</i>			<i>2d Period.</i>
RISE OF PONTIFICAL POWER.	800	800	FRANKISH HEAD OF ROMAN EMPIRE.
<i>3d Period.</i>			<i>3d Period.</i>
FOUNDATION OF PAPAL SOVEREIGNTY.	{ 962 995	962	GERMANIC HEAD OF ROMAN EMPIRE.
<i>4th Period.</i>			<i>4th Period.</i>
REVIVAL OF LEARNING, AND REFORMATION.	{ 1453 1519	1453	EXTINCTION OF GREEK HEAD.
<i>5th Period.</i>			<i>5th Period.</i>
EXTINCTION OF PAPAL SOVEREIGNTY. (The French Empire.)	1810	1806	FALL AND EXTINCTION OF GERMANIC HEAD. (The French Empire.)

Years before CHRIST.	<div>ANCIENT HISTORY.</div> <div>1st PERIOD. SACRED,</div>	
about 4000 or 4181	THE CREATION OF THE WORLD.	
	ADAM and EVE created :—The seventh day distinguished by God :—The marriage bond established :—Paradise :—Forfeiture.	
	A SAVIOUR promised.	
	Cain—Abel.	
	Seth.	
	Enos.	
	Cainan.	
	Mahalaleel.	
	Jared.	
3000	Enoch, prophecies :—foretels the majesty of God's final judgment :—is taken up into Heaven.	
	Methusaleh.	
	Lamech.	
	NOAH.	
	Shem—Ham—Japhet.	
	Universal depravity of mankind :—The Flood foretold.	
2469	One hundred and twenty years of warning given of the impending catastrophe.	
	The Ark built.	
2348	THE FLOOD.	

OBSCURITY.

PROFANE.

FORMATION OF THE WORLD.

The Golden Age. (Ovid.)*The Iron race.* (Ovid.)

THE FLOOD.

ANCIENT HISTORY.

Years
before
CHRIST.

2d PERIOD.

SACRED.

about

THE FLOOD.

2348 NOAH and his family descend from the Ark upon Ararat, a mountain in Armenia:—The Rainbow made the Divine pledge, that the earth should not be again destroyed by *Water*: (being reserved for a final catastrophe by *Fire*.)—Noah plants the Vine.—He imparts his knowledge to the new race.—His family multiplies in Armenia.

2234 First migration of the new race, to the plain of Shinaar, between Euphrates and Tigris:—They prepare to build the Tower of Babel, for a mark and centre to prevent their dispersion:—The miraculous multiplication of languages, and providential dispersion of the heads of future nations to their destined seats, are the consequences of that attempt.

The descendants of

Japhet.

Ham.

Shem.

People Asia Minor, Greece, and the adjoining parts of Europe.

People the West of Asia, Egypt, and Africa.

People Asia, east, north, and south of the Tigris.

2188 MIZRAIM founds a sovereignty in Egypt:—Nimrod in Shinaar:—Assur on the east bank of the Tigris:—Arphaxad settles in Chaldaea, or *Chaldia*, by Armenia.

2126 Terah.

1996 ABRAHAM. }
SARAH. }

1921

CALL OF ABRAHAM.

FABLE.

PROFANE.

THE FLOOD.

Deucalion and Pyrrha.—Xisuthrus. }
Dionysius I. or Bacchus I.—Silenus. }
 (Ovid. Diod. Sic. Virgil, Ecl. 6.)

The Giants pile up the mountains to assail Heaven.
 (Passim.)

*The progenitors of a people of Asia Minor suddenly lose
 their primitive language, and acquire a new one.*
 (Arrian, Exped. Alex.)

Japetus, regarded by the Greeks as the father of mankind.
 (Passim.)

FIRST EGYPTIAN MONARCHY.

Menes.

Years before CHRIST.	ANCIENT HISTORY.	SACRED.
about 1927	<p style="text-align: center;">3d PERIOD.</p> <p style="text-align: center;">CALL OF ABRAHAM.</p> <p>ABRAHAM leaves Chaldæa to proceed to Cainaan. A famine; he goes into Egypt.</p> <p>THE MESSIAH promised:—Ishmael born:—Circumcision first established.</p>	
1902	Isaac born.	
1842	Jacob, or Israel.	
1712	General Famine:—Nations resort to Egypt for corn.	
	Joseph, governor of Egypt.	
1491	Moses:—commissioned by God to liberate the Hebrews:—Plagues miraculously inflicted upon Egypt, and upon all the objects of its superstitious reverence.	
	The PASSOVER instituted:—Many of the Egyptians, instructed by their recent experience, receive lasting impressions of the Hebrew rites and religion.	
	The EXODUS, or departure out of Egypt:—The King of Egypt pursues the Hebrew people:—The passage of the Red Sea:—Annihilation of the Egyptian sovereign, his chief officers, and army.	
	The kingdom is laid open to the invasion of the neighbours.	
	Moses receives from God the Tables of	
	THE LAW.	

FABLE.

PROFANE.

FIRST EGYPTIAN MONARCHY.

General Famine:—Nations resort to Egypt for corn:—
(Diod. Sic.)

The Red Sea dry:—(Diod. Sic.)

End of the FIRST EGYPTIAN MONARCHY.

The Arabians invade Egypt, and take possession of the country.

THE SHEPHERD KINGS.

ANCIENT HISTORY.

Years
before
CHRIST.

4th PERIOD.

SACRED.

about
1491

THE LAW.

The Hebrews journey in the Wilderness 40 years :
—their progress alarms many of the adjoining
nations.

1490 The Hebrews are miraculously fed with quails.

1451 Balaam prophesies of THE MESSIAH.

Moses dies.

Joshua conducts the Hebrews into Canaan.

1445 Canaan conquered :—The Hebrew nation esta-
blished.

1413 Government of the Judges.

The Hebrews subdued by the King of Mesopotamia.

They are delivered.

1245 Gideon.

1187 Jephthah.

1137 Samson, eminent for strength and heroic achieve-
ment :—Kills the lion :—Carries away the gates of
Gaza, and pulls down the pillars of the Philistines.

1094 Samuel.

1079 Saul.

Commencement of

THE HEBREW MONARCHY.

FABLE.

PROFANE.

The Phœnicians migrate from the Red Sea to Palestine.
(Herodotus.)

Heraclēs, or Hercules, is miraculously fed with quails.*
(Athenæus, ix. c. 2.)

*Heraclēs, is renowned for strength:—Kills the lion:—
Carries away the pillars. (Passim.)*

* The word **הֶרַקְלִי**, *Heracl*, is used as synonymous with **כְּנָעִי**, *Canaanite*, and is applied, generally, to the inhabitants of that country; from whence the fabulous character seems to have been derived.

Years before CHRIST.	ANCIENT HISTORY. 5th PERIOD.	SACRED.
about	THE HEBREW MONARCHY ESTABLISHED.	
1079	Saul, the first King.	
1059	DAVID, King :—He prophesies of the Messiah's humiliation, and final glory.	
1048	Hiram, King of Tyre.	
1019	Solomon, King: Builds the Temple. Allies himself with the King of Egypt.	
980	The Hebrew kingdom divided :	
	Rehoboam, King of Judah. } Jeroboam, King of Israel. }	
974	Sisac, King of Egypt, enters Asia, and reduces Judah.	
901	Elijah, or Elias :—is taken up into Heaven.	
806	Jonah :—is sent to the King of <i>Ninya</i> , (or Nineveh) :—Swallowed by a fish.	
800	Babylon founded by the King of <i>Ninya</i> , or Assyria.	
780	Isaiah—Joel—Hosea—Amos—prophesy.	
770	Pul, King of Assyria, first penetrates into Israel.	
724	Hezekiah, King of Judah.	
720	The kingdom of Israel is extinguished by the King of Assyria.	
715	Sennacherib, miraculously expelled from Judæa.	
	Obadiah, Micah, and Nahum, prophesy.	
674	Assarhaddon :—The kingdom of Assyria subverted by the Medes, and the rising power of Babylon.	
606	Jeremiah foretells the Great Captivity, and Restoration, of the Jews ; and the destruction of Babylon.	
	Ezekiel prophesies of the Restoration of the Jews.	
588	Nebuchadnezzar, the Great, takes Jerusalem, and carries Zedekiah, the last Hebrew King, captive to Babylon.	
	HEBREW MONARCHY DISSOLVED.	

Years before CHRIST.	FABLE. PROFANE.
about	
974	<i>Sesostris, conquers the Arabian Kings of Egypt, and takes possession of the country :—He invades Asia and Thrace : and plants Colonies on the eastern coast of the Euxine, or Black Sea. (Herodotus.)</i>
	<i>Heracles, three days in a whale. (Lycophron, l. 33. et Schol.)</i>
900	<i>The Siege of Troy :—Carthage built—Æneas.</i>
850	<i>Hesiod—Homer.</i>
800	<i>Semiramis.</i>
	<p style="text-align: center;">ANCIENT HISTORY.</p> <p>1st PERIOD. PROFANE.</p>
776	The era of THE OLYMPIADS commences.
753	The era of ROME commences. Romulus.
747	The era of NABONASSAR commences.
	710. Numa.
	672. Tullus Hostilius.
	640. Ancus Martius.
	616. Tarquinius Priscus.
	Senacherib, King of Assyria. (Herodotus.)
	Psammeticus, King of Egypt.
	<p style="text-align: center;">1. THE BABYLONIAN EMPIRE.</p>
609	Necos, or Pharaoh Necho, King of Egypt.
606	NEBUCHADNEZZAR begins his reign in Babylon.
595	Apries, or Pharaoh Hophra, King of Egypt :—Is defeated by the Babylonians, or Chaldæans.

Years before CHRIST.	ANCIENT HISTORY.		SACRED.
	6th PERIOD.		
about	THE HEBREW MONARCHY DISSOLVED.		
588	NEBUCHADNEZZAR THE GREAT.		
555	Daniel—foretells the succession and fall, of the FOUR GREAT and LAST EMPIRES of the earth: viz.		
	The Empires of	{ BABYLON. { PERSIA. { MACEDON. { ROME.	
	Evil-Merodach, or Belshazzar, succeeds to his father Nebuchadnezzar:—last King of Babylon.		
538	Babylon is taken by the Medes and Persians, under Cyrus, as foretold by the prophets Isaiah and Jeremiah.—Darius, the Mede, is made Vice-roy of Babylon.		
	Daniel discerns the arrival of the period, foreshown for the termination of the Captivity.		
536	CYRUS, King of Persia, issues his royal decree for rebuilding the Temple of Jerusalem, and for the return of the Jews to their own land.		
	THE RETURN OF THE JEWS FROM THE CAPTIVITY.		

Years before CHRIST.	<div>ANCIENT HISTORY.</div> <div>1st PERIOD. PROFANE.</div>
	<div>I. THE BABYLONIAN EMPIRE.</div>
588	Nebuchadnezzar, called Labynites I. by Herodotus.
570	Amasis, King of Egypt.—Servius Tullius, 6th King of Rome, reigns 44 years.
566	Pisistratus, Tyrant of Athens.
564	Phalaris, Tyrant of Sicily.
562	Cræsus, King of Lydia.—Solon, Legislator of Athens.
560	Cyrus, King of Persia and Media.
554	Anacharsis, the Scythian Traveller, returns home from Greece.
551	Confucius, the Chinese Philosopher, born.
548	Cyrus conquers Lydia, and all Asia Minor.
544	Pherecydes the Syrian, Preceptor of Pythagoras.
	Labynites II. last King of Babylon.
	Cyrus conquers the Babylonians, and puts an end to,
	THE CHALDÆAN, or BABYLONIAN EMPIRE.
	<div>II. THE PERSIAN EMPIRE.</div>

Years before CHRIST.	ANCIENT HISTORY. 7th PERIOD.	SACRED.
	RETURN OF THE JEWS FROM THE CAPTIVITY.	
536	Zerubbabel, and Joshua, the High Priest, conduct the Jews to Palestine:—they begin to restore the Temple.	
521	Haggai and Zechariah prophesy.	
458	Ezra.	
445	Nehemiah:—Malachi, the last prophet, foretells the appearing of the MESSIAH in the New Temple.	
332	Alexander, King of Macedon, enters Syria:—receives the submission of the Jews.—Dies, 324.	
312	Seleucus Nicanor renders himself master of Babylon, and King of Syria:—Beginning of the <i>Era of the Seleucides</i> .	
	The Hebrew Scriptures translated into Greek.	
170	Jerusalem pillaged, and the nation persecuted, by Antiochus Epiphanes, who defiles the Temple.	
166	Judas Maccabeus, and his family: Their exploits, in resistance of Antiochus.	
	The Jews form alliances with the Romans and Lacedemonians.	
63	Jerusalem is taken by Pompey.—Julius Cæsar is greatly esteemed by the Jews; who incline to regard him as the predicted Founder of the Fourth Empire.	
40	Herod is made King of Judah by the Romans.	
18	Herod rebuilds or embellishes the Temple of Jerusalem.	
1.	John, the Baptist, born, the prophetic Elias, or immediate forerunner of THE MESSIAH:—Judea taxed.	
0	THE BIRTH OF OUR LORD JESUS CHRIST. (<i>Modern History commences.</i>)	

Years before CHRIST.	ANCIENT HISTORY.	PROFANE.
	2d PERIOD.	
	II. THE PERSIAN EMPIRE.	
536	CYRUS, King or Emperor of Persia.—Pythagoras—Anacreon—	
524	Cambyses.—He conquers Egypt.—Pindar—Æschylus.	
522	Darius, son of Hystaspes.—Harmodius and Aristogiton.	
509	End of Kingly Government in Rome.—Consular Government.	
497	First Dictator appointed.—490. Battle of Marathon.—Miltiades.	
480	Xerxes passes the Hellespont : Wars of the Greeks and Persians.—	
	Leonidas—Aristides—Simonides—Democritus.	
442	Herodotus, the most ancient surviving Heathen Historian.	
431	The Peloponnesian War : it lasts 23 years.—Pericles.	
424	Darius Nothus, or Ochus, King of Persia.—Alcibiades.	
	Socrates—Enripides—Sophocles—Hippocrates—Thucydides.	
405	Artaxerxes Mnemon, King of Persia.—Cyrus the Younger.	
	Plato—Xenophon—Aristophanes—Critias—Æschines—Phædo—	
	Crito—Ctesias.	
387	The Gauls, under Brennus, besiege Rome.—Camillus, Dictator.	
378	Beginning of the intestine Wars in Greece.—Epaminondas.	
350	Philip, King of Macedon.—Demosthenes—Aristotle.	
346	Philip is admitted into the Amphyctionic Council : His ascendancy	
	in Greece.—Menander—Philemon.	
336	Philip is killed by Pausanias : Is succeeded by his son, Alexander.	
	DARIUS CODOMANUS, the LAST King of PERSIA, succeeds to Artax.	
	Ochus, son of Mnemon.	
	III. THE MACEDONIAN EMPIRE.	
	3d PERIOD.	PROFANE
333	ALEXANDER, THE GREAT, conquers Persia, and subverts its empire.	
	Spreads the arms and language of Greece in Asia.	
324	Dies at Babylon.—Ptolemy I. son of Lagos, King of Egypt.	
	Zeno—Euclid—Berosus—Manetho—Epicurus—Lycophron.	
264	1st Punic War ; lasts 23 years.—Apoll. Rhodius—Theocritus.	
218	2d Punic War ; 17 yrs. Hannibal.—Archimedes—Ennius—Plautus.	
149	3d Punic War ; 3 years. Carthage destroyed by Scipio.—170. Terence.	
111	Jugurthian War.—Metellus—Marius.	
70	Terentius Varro, the most learned of the Romans, reforms the	
	Heathen Chronology.	
60	The first Triumvirate ; Julius Cæsar, Pompey, and Crassus.—Cato.	
50	Cicero—Sallust—Virgil—Tibullus—Diodorus Sic.—Lucretius.	
54	Julius Cæsar conquers Gaul—invades Britain : 49. His Civil War	
	with Pompey.	
46	He reforms the Calendar : the <i>Julian era</i> begins.—Horace—Livy—	
43	He is murdered, March 15.—Octavius succeeds to his power.	
	2d Triumvirate—Propertius—Manilius—Ovid—Hyginus.	
	A most splendid COMET appeared, in the month of SEPTEMBER,	
	under the <i>seven conspicuous stars</i> of the GREAT BEAR ; to	
	which a temple was raised in Rome.—(Pliny.)	
31	The Battle of ACTIUM : Octavius, now AUGUSTUS, sole EMPEROR of	
	the Greek and Roman World.	
1.	He taxes the whole empire.	
	IV. THE ROMAN EMPIRE.	
	(Modern History commences.)	

Years after CHRIST.	MODERN HISTORY.	RELIGIOUS.
	1st PERIOD.	
1.	BIRTH, OR FIRST ADVENT, OF OUR LORD JESUS CHRIST.	
30	Jesus Christ enters upon His public ministry: is Baptized. Appoints his Twelve Apostles.	
33	The fourth Passover celebrated by Christ:—He institutes the commemorative rite of his Last Supper.—His Crucifixion, Resurrection, and Ascension.—The descent of the H. Spirit.—St. Stephen—St. Paul Converted. Apostolic Fathers; Clement, Barnabas, Hermas.	
64	First Persecution, under Nero. St. Peter and St. Paul suffer martyrdom.	
70	Jerusalem destroyed, according to the prediction of our Lord.	
93	Second Persecution, under Domitian.—St. John, the Evangelist, exiled to Patmos.	
96	St. John is shown the Vision, of the SEVEN IMPERIAL HEADS, succeeded finally by an <i>Imperial Carcase</i> , of great, but transient, power.	
107	Third Persecution, under Trajan.—St. Ignatius, Mart.	
130	Aquila, a Christian convert from Judaism, translates the Old Testament into Greek.—As does Theodotion, in 176.	
164	Fourth Persecution, under Marcus Aurelius.	
166	St. Polycarp—167. St. Justin—suffer martyrdom.	
178	Irenæus, Bishop of Lyons.—Heresy of Montanus.	
196	Controversy, for fixing the day of Easter to Sunday.	
202	Fifth Persecution, under Severus.—Clemens Alex.—Tertullian.	
235	Sixth Persecution, under Maximin.—Julius Africanus.	
250	Seventh Persecution, under Decius.—Origen—Cyprian.	
257	Eighth Persecution, under Valerian.—Heresy of Sabellius.	
272	Ninth Persecution, under Aurelian.—Heresy of Manes.	
284	Commencement of the Era of Dioclesian, or <i>of the Martyrs</i> .—Arnobius.	
	Many distinguished Romans are converted about this time.	
	Origin of the Monastic life: a devotional retirement from persecution, and the distractions of the Empire. St. Anthony, St. Hilarion, &c.	
	Religious rites multiplied:—Altars used.—Pagan mysteries imitated.	
302	Tenth Persecution, under Dioclesian.—Heresy of Arius.—St. Athanasius.—Lactantius.	
323	Christianity established in the Empire, by Constantine the Great.—Eusebius.	
325	First General Council of Nice: Confirms the primitive Faith, and condemns the errors and innovations of Arius.	
	About this time a mystical reverence began to be paid to the Elements of the Eucharist.—Incense used.—Ecclesiastical orders and ranks are multiplied.—St. Basil—St. Martin.	
380	Saints, Ambrose — Gregory — Augustine — Chrysostom — Paulinus — Jerom.	
390	THE EXTINCTION OF PAGANISM.	

Years after CHRIST.	MODERN HISTORY.	
	1st PERIOD.	SECULAR.
	IV. THE ROMAN EMPIRE.	
1.	AUGUSTUS CÆSAR, Emperor.—2. Parthians defeated by Caius Cæsar.	
11.	Augustus associates Tiberius in the Empire.	
14	Augustus dies at Nola, Aug. 19, æt. 76.—Strabo—Phædrus.	
	Tiberius, Emperor.	Val. Max.—Paterculus—Columella.
27	Pentius Pilate made Governor of Judæa.—Celsus.	
37	Caius Caligula, Emperor.	
41	Claudius, Emperor.	Philo Judæus—Seneca.
54	Nero, Emperor.	Epictetus—Persius—Q. Curtius—Pliny.
68	Galba, Emperor.	Lucan.
69	Otho, Vitellius, Vespasian, Emperors.	Josephus—Silius Ital.
79	Titus, Emperor.	Tacitus—Quintillian.
81	Domitian, Emperor.	Juvenal—Martial.—Statius.
96	Nerva, Emperor.	
98	Trajan, Emperor.	Plutarch—Suetonius—Florus.
117	Adrian, Emperor.	Arrian—Aristides.
138	Antoninus, Emperor.	Appian—Aulus Gellius.
161	Marcus Aurelius, L. Verus, Emperors.	Lucian—Maxim. Tyr.
180	Commodus, Emperor.	Julius Pollux—Diogenes Laertius.
193	Pertinax, Emperor.	Athenæus—Solinus.
193	Sept. Severus, Emperor.	Plotinus—Oppian.
211	Caracalla, Geta, Emperors.	
218	Heliogabalus, Emperor.	Ulpian—Ælian.
222	Alex. Severus, Emperor.	Dion Cassius—Herodian.
238	Gordian III., Emperor.	Censorinus.
249	Decius, Emperor.	Justin.
284	Dioclesian, Emperor.	Longinus—Porphyry—Stobæus.
306	CONSTANTINE the Great, Emperor.—Iamblicus—Jul. Capitolinus—Vopiscus—Servius—Eutropius.	
328	The seat of Empire removed from Rome to Constantinople.	
363	Julian, Emperor, vainly attempts to rebuild the Temple of Jerusalem, in defiance of the Prophecy of Christ.	
364	Valentinian and Valens, Emperors: divide the Empire into <i>West</i> and <i>East</i> .	
379	THEODOSIUS THE GREAT, sole Emperor, reigns 16 years. 390. He prohibits the Pagan Religion. The Empire divided between his sons.	
395	HONORIUS, EMP. of the West, or of ROME.	395. ARCADIUS, EMP. FINAL ESTABLISH. OF THE GREEK, or SECOND HEAD OF ROMAN EMP.

Years after CHRIST.	MODERN HISTORY. 2d PERIOD.	RELIGIOUS.
	EXTINCTION OF PAGANISM.	
396	St. Augustine, Bishop of Hippo.	
	St. Jerom, translates and expounds the Scriptures at Bethlehem ; where he died, 420, æt 80.	
398	St. John Chrysostom, Bishop of Constantinople.	
408	1st Siege of Rome by the Goths.—409, 2d Siege.—410, 3d Siege and Sack of Rome by the Goths, who respect the Christian Religion.—Franks and Germans converted.	
	Heresy of Pelagius.—429. Heresy of Nestorius.—Orosius—Sulpitius Severus, Christian Historians.	
440	Leo I. or the Great, Bishop of Rome.—Cyril, Patriarch of Alexandria.—St. Patrick converts the Irish.	
447	Heresy of Eutyches : condemned in the Council of Constantin.	
496	Conversion of Clovis, King of the Franks.	
528	St. Benedict founds the great Monastic Order of the Western Church.	
	The CHRISTIAN ERA first proposed by Dionysius Exiguus, or the Little.	
540	Heresy of the Monothelites.—Female Convents multiply.—Heresy, and Superstition, corrupt the Faith, and cause great disturbances in the Church.—Jornandes—Procopius, Historians.	
590	Gregory, the Great, or I. Bishop of Rome.—Isidorus, of Seville.—Greg. of Tours.	
595	John, Bishop of Constantinople, assumes the title of Universal Bishop ; for which he is excommunicated by the Bp. of Rome.	
596	Augustine, a Monk, preaches the Gospel in England :—King Ethelbert converted :—Contest of the Greek and Latin Churches.	
607	Boniface III. Bishop of Rome, obtains the title of Universal Bishop from the Emperor Phocas—Dedicates the Pantheon to All Saints.	
613	Chosroes, K. of Persia, conq. Syria, Palestine, Egypt, and Asia Minor.	
622	MAHOMET.—Beginning of the Mahometan Era of <i>the Hegira</i> .	
635	The Saracens penetrate into Egypt ; ravage Palestine, and take Jerusalem.	
643	Omar, Caliph of the Saracens, rebuilds the Temple of Jerusalem for a Mosque ; in which he is murdered.	
679	Christianity spreads in Holland and Friesland.	
	In this century divine worship is paid to the Virgin Mary, and Martyrs.—Idolatrous rites adapted to Christian Worship.	
726	Contest between the Greek Emperor and the Bishop of Rome, or Pope, concerning adoration to Images.	
748	The <i>Christian Era</i> begins to be used by writers of Hist.—V. Bede.	
753	Pepin, King of France, gives the Exarchate of Ravenna to the Bishop of Rome, Stephen II.	
	Ceremony of kissing the foot of the Roman Bishop introduced.—Churches raised to Saints.—Masses for the dead.	
796	Leo III.—renounces his allegiance to the Greek Emperor.—Alcuin.—	
800	LEO anoints CHARLEMAGNE Emp. of THE ROMANS, on Christmas-day.	
	THE RISE OF PONTIFICAL POWER.	

Years after CHRIST.	MODERN HISTORY. 2d PERIOD.	SECULAR.
	FIRST HEAD of ROMAN EMPIRE.	SECOND, or GREEK HEAD of ROMAN EMPIRE.
395	HONORIUS, EMP.—Stilico.	395 ARCADIUS, EMP.
406	The Vandals, and other northern nations, enter Gaul.	408 Theodosius II. Emperor.
410	Rome taken by the Goths, under Alaric.	422 The Huns ravage Thrac.
420	Pharamond, 1st King of the Franks.	437 The Theodosian Code published.
427	The Vandals under Genseric.	441 The Huns attack the East. Empire, and occupy Hungary.
449	The Saxons invade Britain.	450 Marcianus, Emperor.
450	Attila, the Hun, spreads his armies in the West.	457 Leo, the Thracian, Emperor.
	Pr. Arthur opposes the Saxons.	474 Leo II. Zeno, Emperors.
476	AUGUSTULUS, LAST EMP.	502 The Persian War.
	Odoacer, King of the Heruli, takes possession of Rome and Ravenna:—First Barbarian King of Italy.	513 Justin I. Emp.—Boethius.
	EXTINCTION of the FIRST HEAD of ROMAN EMPIRE.	527 JUSTINIAN, Emp.—Belisarius.
486	Clovis, establishes the French Monarchy in Gaul.	529 He publishes his Codex and Digest.
563	The Lombards wrest a great part of Italy from the Greek Emperors, and found a new kingdom.—Alboin, King of the Lombards.	537 Recovers Rome from the Goths.
590	Pope Gregory the Great saves Rome from the Lombards.	541 Puts an end to the Roman Consulship.
600		563 Justin II. Emperor.
	The seventh century is distinguished throughout by the contests of the Greek Emperors with the Persians and Saracens in the East, and with the Lombards in the West	563 Exarchs of Ravenna first created, as Governors of Italy for the Gr. Emperors.
711	The Saracens overturn the kingd. of the Goths in Spain. Prosperity of Spain under the Saracens, or Moors.	582 Maurice, Emperor.
737	Charles Martel defeats the Saracens in France.	590 Chosroes II. King of Persia.
742	Childeric III. last King of France of the first race.	602 Phocas, Em. He is put to d. by Heraclius, Emperor.
752	Pepin, declared King by the States of France.	610 Constantinople delivered from the Persians.
771	Charlemagne, King of France.	632 Rise of the Saracen, or Arab, power in the East.
778	Battle of Roncevalle.	640 The Saracens burn the celebrated Library of Alexandria.
800	CHARLEMAGNE founds the 3d or FRANKISH HEAD of ROMAN EMPIRE.	672 The Saracens, having laid waste a great part of the Eastern Empire, attack Constantinople, and spread their arms westward, into Spain.
		685 Justinian II. Emperor.
		725 Leo, the Isaurian, or <i>Iconoclast</i> , Emperor, opposes the worship of Images, promoted by the Bp. of Rome.
		G. Syncellus.
		786 Haroun El Raschid, or <i>the Just</i> , Caliph of the Saracens. He sends magnificent presents to Charlemagne.

Years after CHRIST.	MODERN HISTORY. 3d PERIOD. RELIGIOUS.
800	THE RISE OF PONTIFICAL POWER.
809	CHARLEMAGNE convokes a Council at Aix-la-Chapelle:—He protects the Church, and exalts the See of Rome. This Imperial reign is not more distinguished by the renewal of the Roman Empire in the West, than by the attention paid to the learning of the age. Charlemagne, by the aid of Alcuin, founds a school at Paris, which is generally resorted to.
831	Theophilus, Gr. Emp. prohibits the worship of Images in his Empire.
845	Rabanus Maurus, Abbot of Fulda, Archbishop of Mentz: a celebrated disciple of Alcuin.
855	At this time, history makes mention of a female having been raised to the papacy, under the name of Pope Joan: the truth of which tradition, though now generally discredited, was nevertheless a subject of active controversy.
863	Photius, the learned Patriarch of Constantinople.
864	Conversion of Russia, and Bulgaria, to the Greek Church.
879	Final separation of the Eastern and Western Churches.
895	Alfred, King of England, founds the University of Oxford: encourages learning, by his own example.
900	In this, and the following century, Christianity is widely spread among the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Slavonians, Poles, and into India.
	This age is styled the Age of Ignorance; yet the papal doctrines, of Transubstantiation, the worship of Images, Saints, and the Cross, and the Celibacy of the Clergy, are continually opposed, although maintained by the power of the Popes; who persecute and condemn all their opponents, as <i>Heretics</i> . The power of the Pontiff progressively increases. In this, and the preceding century, the Decretals are forged, to give authority to the papal usurpations:—The Legends of the Saints are fabricated:—Saints are canonized:—The Festival of the Assumption of the Virgin Mary is introduced, &c.
950	High power acquired by the Monks in England:—
	Dunstan, Abbot of Glastonbury; afterwards Archbishop of Canterbury.—Celibacy of the Clergy enforced in England.
	The influence of the Religious Orders increases.
	The Emperors are gradually divested of their authority by the Popes.
962	John XII. crowns OTHO, King of Germany, EMPEROR of ROME.
	FOUNDATION OF THE PAPAL SOVEREIGNTY.

Years after CHRIST.	MODERN HISTORY.		SECLAR.
	3d PERIOD.		
	3d, or FRANKISH HEAD of ROMAN EMPIRE.		Continuation of 2d, or GREEK HEAD of ROMAN EMPIRE.
800	CHARLEMAGNE, EMP.—is acknowledged AUGUSTUS by Nicephoras.	800	Irene, Empress.—
		802	Nicephoras, Emperor.
814	Charlemagne dies; is succeeded by his son, Lewis, Emperor.	816	The Saracens, under Almammon, greatly encourage learning.
827	Egbert, first King of all England.	821	Constantinople besieged by the Saracens.
838	The Picts, conquered by Kenneth, King of Scotland.	829	Theophilus, Emp.
840	Lotharius, Emperor.	839	Origin of the Russian Monarchy.
845	The Normans enter France.	842	Michael III. Emperor.
855	Lewis II. Emperor.	867	Basil I. Macedonian Emp. He combats the Saracens in the East, and assists the Emp. Lewis in the West:—Compiles the <i>Basilic</i> Code of Laws.
865	Saracens enter Italy; are repulsed by Lewis.		
867	The Danes invade England. Ethelred, King of England.		
872	Alfred, King of England.		
875	Charles the Bald, Emperor.	886	Leo VI, the Philosopher, Emp.
881	Charles Le Gros, Emperor.—The Western Empire divided into five Kingdoms.		
888	Arnolph, Emperor.		John Malala.
899	Lewis IV. Emperor.		
901	Edward the Elder, K. of E.		
912	The Normans establish themselves in France.	912	Constantine VII. Porphyrogenitus, Emperor. He encourages learning and the arts.
917	The Huns ravage the W. Emp.	919	Romanus I. Emperor.
925	Athelstan, King of England.		
938	Defeats the Scots, Welsh, and Danes.		
	EXTINCTION of the FRANKISH, or 2d HEAD of ROMAN EMPIRE.	936	The Saracen empire divided.
941	Edmund, King of England.		
946	Edred, King of England.		Constantine is poisoned by his son,
955	Edwy, King of England.	959	Romanus II. Emp.—Who is succeeded by his General,
959	Edgar, King of England.	963	Nicephoras II. Emperor.
		970	John Zimisces, Emp. He associates in the empire Basil II. and Constantine IX., sons of Romanus II.
962	OTHO I, or THE GREAT, erects the FOURTH, or GERMANIC HEAD of ROMAN EMPIRE.		

Years
after
CHRIST.

MODERN HISTORY.

4th PERIOD.

RELIGIOUS.

THE FOUNDATION OF THE PAPAL SOVEREIGNTY.

- 962 OTHO, confirms to the See of Rome the donations of Pepin and Charlemagne.
- 996 Concordate between GREGORY V. and OTHO III. uniting the Crowns of ROME and GERMANY for ever.
- 1009 The Saracens ravage Jerusalem.
- 1048 The POPE, now CROWNED for the first time.
- 1053 Schism of the Greek and Latin Churches.—The Pope excommunicates the Patriarch of Constantinople, and the Greeks.—Edward the Confessor, King of England.
- 1073 Hildebrand, Gregory VII., exalts the Papacy above the Empire.
- 1076 Submission of the Emperor, Henry IV., to Gregory.
- 1084 St. Bruno founds the Order of Carthusians.
- 1096 First Crusade.—Godfrey of Bouillon.—Urban II.
- 1099 Jerusalem taken from the Saracens :—Is erected into a kingdom :—The Order of Knights of St. John of Jerusalem instituted.
- 1100 Incorporation of the University of Paris.
- 1106 Contest in Eng. concerning the Investiture of Bishops.—St. Anselm.
- 1122 First General Lateran Council ; for the Recovery of the Holy Land.
- 1141 Abelard—St. Bernard—Peter Lombard, Master of the Sentences.
- 1147 Second Crusade.—1164. Council of Clarendon.—Tho. à Becket.
- 1153 Paity of the Guefts and Gibbelines.—Univ. of Cambridge f.
- 1178 The Pope, Alexander III., sends a Legate into Tartary to Prester John.—Benj. of Tudela.—Maimonides.
- 1188 Third Crusade.—Jerusalem taken by Saladin.
- 1203 Fourth Crusade.—1204. The Inquisition founded by St. Dominic.
- 1226 Persecution of the Albigenses, or early Reformers.—Univ. of Padua f.
- 1248 The Fifth Crusade.—St. Lewis departs for the Holy Land.
- 1253 The University of the Sorbonne founded.—Mat. Paris.—Albert M.
- 1256 Thomas Aquinas.—Roger Bacon.
- 1268 Loss of the Holy Land by the Christians.—Antioch taken.
- 1272 Foundation of the Academy of Florence.—Many similar Societies formed about this time.—Raymond Lully.
- 1310 Dante.—1340. Petrarch—Boccacio—Chancer.
- 1346 Foundation of the Univ. of Valladolid.—1348. Univ. of Prague.
- 1365 Univ. of Vienna and Geneva founded.—87. of Sienna, and Cologne.
- 1362 Wickliff exposes the Church of Rome ; and prepares the Reformation.—His disciples are denominated Lollards, and suffer severe persecution.—He translates the Holy Scriptures into English.
- 1378 } Great Schism of the Western Church ; two Popes claiming the papal
- 1418 } dignity, and being severally abetted by different Powers.
- 1407 John Huss preaches the Reformation of the Church, in Bohemia
- 1414 The Council of Constance—condemns the doctrines of Wickliff, John Huss, and Jerom of Prague ; and causes the two latter to be burnt alive.
- 1452 Last Coronation of an Emperor in Rome—Frederick III. Emperor.
- 1480 The Inquisition established in Spain, under Ferdinand and Isabella.
- 1500 The Popes acquire the absolute Dominion of ROME.—Machiavel.
- 1513 LEO X.—Erasmus—F. Ximenes—Poggio—Lewis Vives—Reuchlin, &c.
- 1519 LUTHER, opposes the scandalous abuse of INDULGENCES.

THE REVIVAL OF LETTERS, AND REFORMATION.

MODERN HISTORY.

Years
after
CHRIST.

5th PERIOD.

SECULAR.

FOURTH, or GERMANIC HEAD
of ROMAN EMPIRE.

- 962 OTHO, EMP. of the ROMANS.
975 Edward, the Mart. King of E.
987 Hugh Capet, Kg. of Fr.: found-
der of the third and last race.
1002 Henry II. D. of Bavaria, Emp.
1017 Canute, the Dane, K. of Eng.
1056 Henry IV. Emperor.
1066 William, of Normandy, King
of Eng. conquers Harold.
1087 William II. King of England.
Philip I. King of France.
1100 Henry I. King of England.—
Lewis VI. le Gros, K. of Fr.
1106 Henry V. Emperor.
1135 Stephen, King of England.—
Lewis VII. King of France.
1152 Frederick Barbarossa, Emp.
1154 Henry II. King of England.—
Phil. Aug. King of France.
1189 Richard I. King of England.—
1199 John, Kg. of E.—Magna Charta.
1216 Henry III. King of England.—
Lewis VIII. King of France.
1226 St. Lewis IX. King of France.
1271 Edward I. King of England.—
Philip III. IV. Kings of Fr.
1273 Rodolph, of Hapsburgh, Emp.
—the first of the Aust. family.
1282 The Sicilian Vespers.
1283 Wales conq.—united to Eng.
1302 The Mariners' Compass inv.
1307 Edward II. King of England.
1327 Edward III. King of Eng.—
28. Phil. de Valois, K. of F.
1338 Gunpowder invented in Germ.
1350 Order of the Garter instituted.
1355 Charles VI. Emp.—Gold. Bull.
1377 Richard II. King of England.
1399 Henry IV. Kg. of England.—
Charles VI. King of France.
1413 Henry V. King of England.
1422 Henry VI. King of England.—
Charles VII. Kg. of France.
1440 The Art of Printing invented.
1461 Edward IV. K. of England.—
Lewis XI. King of France.
1471 Lorenzo di Medici.
1433 Edward V. Kg. of England.—
Richard III. King.
1485 Henry VII. Kg. of England.—
Vasco di Gama.—Columbus.

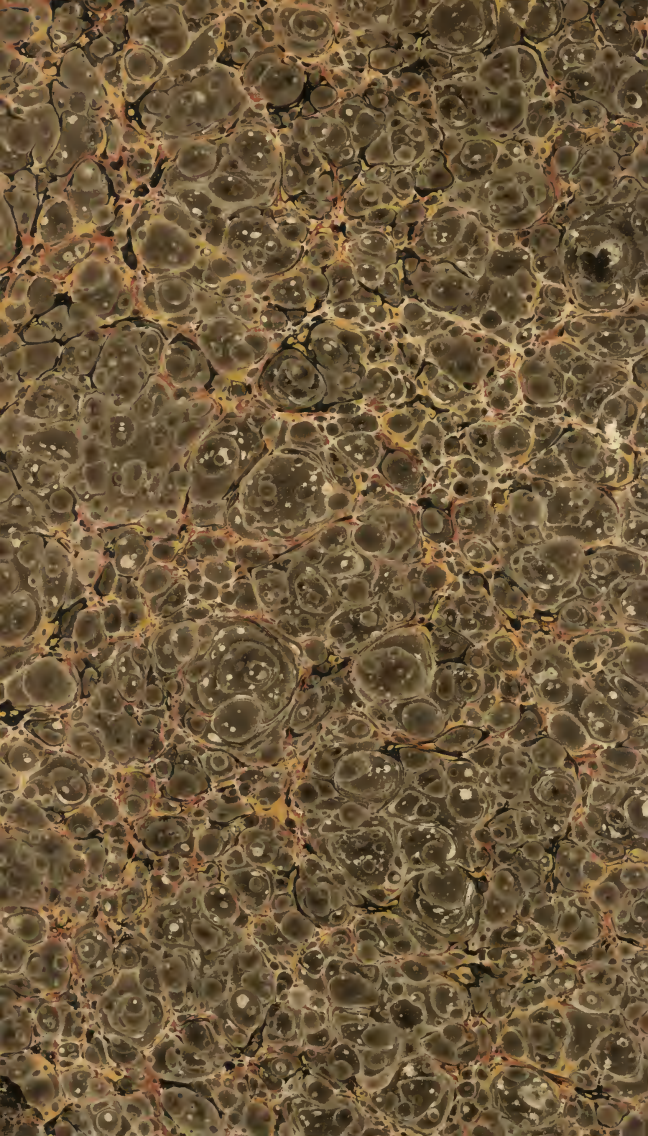
Continuation of 2d or GREEK
HEAD of ROMAN EMPIRE.

979. Suidas.
1025 Constantine IX. Emperor.
1028 Romanus III. Argyrus, Emp.
1034 Michael IV. Emperor.
1041 Michael V. Emp.—Zoe and
Theodora.
1067 Michael VII. Emp.—Eudoxia.
1081 Alexis Comnenus, Emperor.
1099 The Cruzaders, having taken
Jernsalem, make Godfrey K.
1118 John Comnenus, Emperor.—
Zonaras.
1143 Manuel Comn., Emperor.
1160. John and Js. Tzetzes.
1180 Alexis II. Emperor.—1179.
Const. Manasses.
1135 Isaac Aug. Emp.—1184. will.
of Tyre.
1204 Greek Empire divided with
the Franks.—Baldwin, 1st
Fr. Emp.—Theodore Las-
caris, Gr. Emp.
1206 Gengis Khan, founds the Mo-
gul Empire.
1223 Baldwin II. last Fr. Emp.
1255 Theodore Lascaris II. Emp.—
1259 John Lascaris, Emp.
1260 Michael Paleologus, Emp.
1282 Andronicus I. Emp.—1284.
Abulfaragius.
1299 Ottoman, Founder of the pre-
sent Turkish Empire.
1309 The Knights of St. John of
Jerusalem occupy Rhodes.
1321 Abulfeda, Prince of Syria, the
great Arabian Geographer.
1341 John Paleologus, Emperor.
1370 The Turks first enter Europe,
under Amurath I.
1387 Bajazet, his son invests Con-
stantinople.
1391 Mannel Paleol. Emp.
1402 Tamerlane, the Mogul, defeats
Bajazet
1421 Amurath II. invests Constant.
1444 Scanderbeg, defends Albania.
1448 CONSTANTINE PALEOLOGUS,
LAST EMP.
1453 Constantinople taken by MA-
HOMET II.
EXTINCTION of the SECOND, or
GR. HEAD of ROMAN EMP.

Years after CHRIST.	MODERN HISTORY. 5th PERIOD. RELIGIOUS.
1453	THE REVIVAL OF LETTERS, AND REFORMATION.
1519	Luther—Melancthon—Bucer—Zuinglius—Ecolampadius—Calvin, &c.
1529	The name of <i>Protestant</i> , first used in the Diet of Spires.—1530. Confession of Augsburg.—1531. League of Smalkalde.
1535	Order of Jesuits founded, by St. Ignatius Loyala.
1547	The Reformation established in England, under King Edward VI.
1549	The Council of Trent: efforts of the Church of Rome to consolidate its remaining power.—Polyd. Virgil—Copernicus—Jul. Scaliger.
1553	Temporary revival of Popery in England, under Queen Mary.
1558	Final overthrow of Popery in England, under Queen Elizabeth.
1572	Puritans, or Calvinistic Protestants, first appear in England.
1572	Massacre of Fr. Protestants; St. Barthol.—Heresy of F. & L. Socinus.
1582	Pope Gregory XIII. corrects the CALENDAR.—Joseph Scaliger—Tycho Brahe—Torquatus Tasso.
1590	F. Bacon, Ld. Vernham—Father Paul Sarpi—Thuanus, or de Thou—Casanbon, &c.
1605	Conspiracy of the Popish party in England, Nov. 5—Guido Fawkes.
1612	The Synod of Dort, against Arminius.—Joseph Mede—Buxtorf.
1640	Galileo—Grotius—Des Cartes—Gassendi—Bochart—Br. Walton—Marshall, &c.
1648	The Peace of Westphalia, or Munster, between the Protestant and Roman Catholic States; confirming the privileges of the former.
1649	The Church and State of England subverted.—Milton—Selden.
1660	The Church and State of England restored.—Religion, Learning, and Science, flourish eminently in Brit.—The Royal Society founded.
1663	Robert Boyle—Isaac Barrow—Bishop Pearson, &c.
1663	The R. Academy of Inscriptions:—1666. The R. Acad. of Sciences: established at Paris.—1681. W. Penn. founds Pennsylvania.
1688	Bishop Burnet—Locke—Archbishop Tillotson—Prideaux—Bossuet—Fenelon—Bishop Sherlock—Bishop Bull—Hyde—Ray—Puffendorf—Herbelot—Bayle, &c.
1688	Sir Isaac Newton—Leibnitz—Wallis—Halley—Flamstead—Cassini.
1688	A spirit of sophistry, metaphysical scepticism, and active infidelity, distinguishes the beginning and progress of this century, and prepares the way for the calamities which have so awfully characterised its conclusion.—The names of Addison, Butler, Leland, Johnson, Beattie, &c. are consecrated by their opposition to the impieties of Hobbes, Hume, Voltaire, Gibbon, &c.
1752	The Calendar is corrected in England, and the Old, or <i>Julian Style</i> , changed for the <i>Gregorian</i> .
1769	Pope Clement XIV., Ganganelli, suppresses the Order of the Jesuits.
1789	The moral and intellectual disorder of this century at length produces a GENERAL REVOLUTION IN CHRISTENDOM.
1789	The Gallican Church subverted.—Monastic orders suppressed.—Civil and religious licentiousness, propagated in Europe.—Anc. Crowns and States extinguished.—New Crowns and Kingdoms erected.
1804	Pope Pius VII. consecrates Napoleon Buonaparte <i>Emperor of France</i> , at Paris; with whom he enters into a Concordate, for regulating the Church of France.
1810	The City and Principality of ROME is annexed by Napoleon to the FRENCH EMPIRE.
1811	THE EXTINCTION OF THE PAPAL SOVEREIGNTY.
1811	NAPOLEON, having imprisoned Pope Pius VII., convokes a General Council of the Prelates of his Empire, but is disappointed of his purpose.

MODERN HISTORY.

Years after CHRIST.	5th PERIOD.	SECULAR.
1493	CONTINUATION of the FOURTH, or GERMANIC HEAD of ROMAN EMPIRE.	1453 EXTINCTION of the SECOND, or GREEK HEAD of ROMAN EMPIRE.
1509	Henry VIII. Kg. of England. —Sir Tho. More.—Wolsey.	1522 Soliman II. takes the Isle of Rhodes from the Knights of St. John of Jerusalem; who receive the Island of Malta from the Emperor, Charles V.
1519	Charles V. Emp.—1513. Francis I. King of France.	1571 The Turks take the Island of Cyprus.
1547	Edward VI. King of England.	
1553	Mary I. Queen of England.	
1553	Elizabeth, Q. of E.—Spencer.	
1564	Ferdinand I. Emp. Sidney.	
1564	Maximil. II. E. Shakspeare.	
1588	The defeat of the <i>Invincible Armada</i> , of Philip II. King of Spain.—Sir Francis Drake.—1600. East India Company incorporated.	
1589	Henry IV. King of France.—First of the House of Bourbon.—Sully.	
1595	Henry IV. embraces the Romish Faith.—Mayenne—Condé—Coligny.	
1598	The Edict of Nantes, in favour of the Protestants of France.	
1603	James I. King of England and Scotland.—Buckingham—Raleigh.	
1610	Lewis XIII. King of France.—Richelieu.	
1619	Beginning of the 30 Yrs. War, concluded by the Peace of Westphalia.	
1625	Charles I. King of England and Scotland.—Beheaded 1649.—Strafford—Archbishop Laud—Falkland—Hampden.	
1643	Lewis XIV. Kg. of Fr.—Mazarin—Turenne.—Edict of Nantes rev. (<i>Cromwell.</i>)—Estab. of the Naval pre-em. of Eng. by the victories of	
1653	Leopold I. E. [Blake—Monk—Deane—Penn—Lawson—over the Dutch.	
1658	Charles II. Kg. of Eng. and Scot. restored.—Clarendon—Ormond—Sir W. Temple.	
1660	James II. King of Eng. and Scot.—abdicates the Crown, 1688.	
1685	William III. (P. of Orange) and Mary II. K. and Q. of E.—Ed. Somers.	
1688	Peter the Great, Czar of Moscow.—Charles XII. King of Sweden.	
1697	Anne, Queen of Great Britain.—Union of England and Scotland.	
1702	The Peace of Utrecht.—Marlborough—Addison.	
1713	George I. Elector of Hanover, Arch-Treasurer of THE ROMAN EM- George II. King of Great Britain. [PIRE, ascends the British throne.	
1714	The Peace of Aix-la-Chapelle.—Frederic III. King of Prussia.	
1727	GEORGE III. King of Great Britain, &c. begins his long, glorious,	
1748	The Peace of Paris.—1774. Lewis XVI. [and exemplary reign.	
1760	The Peace of Versailles, between Great Britain, France, Spain, Holland, and the United States of America.	
1763	THE REVOLUTION of FRANCE.—Beginning of the miseries of the kingd.	
1783	LEWIS XVI. King of France, his Queen, and Sister, beheaded.—End War with the new State of France. [of the ancient Sovereignty.	
1789	Union of Great Britain and Ireland.—Rt. Hon. William Pitt.	
1792	The experimental Peace of Amiens.—Height of the Naval and Asiatic Empire of Great Britain.—Admiral Lord Nelson.	
1793	Failure of that Peace, and renewal of the War.—Malta annexed to the dominions of Great Britain.—1806. Rt. Hon. C. J. Fox.	
1800	FRANCIS II. THE LAST EMP.—FALL and EXTINCTION of the 4th, or GERMANIC HEAD of ROMAN EMPIRE, and title of AUGUSTUS.	
1802	THE FRENCH EMP.—NAPOLEON, Emp. and K. of Italy, &c.	
1806	A most splendid COMET appeared, in the m. of SEPT., under the seven conspicuous stars of the GREAT BEAR; singularly answering, in time and configuration, to that seen 43 yrs. bef. the B. of CHRIST.	
1811	H. R. H. GEORGE, PR. REG., assumes the full Sovereignty of this Realm.	
1812		



BV
4501
P45
1812

Penn, Granville
The bioscope

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

not wanted in

RBSL Dec. 13/88

